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ABSTRACT

Hopi, spoken in northern Arizona, is a member of the large Uto-Aztecan family of American Indian languages, which spreads over vast portions of the western United States and Mexico. The Hopi language textbook is directed at non-specialists who want to learn to speak Hopi or who simply want to learn something about the language. The content of the book consists of 30 lessons starting with the basic sounds of Hopi, covering fundamental points of Hopi grammar one by one, and leading the student to the construction of highly complex sentences. The grammatical material is introduced simply and with concrete illustrations at every point, and each lesson includes a variety of exercises with answers provided to help the student master the points presented. Interspersed with the lessons are 10 dialogs illustrating natural Hopi speech in specific situations. A limited amount of new vocabulary is introduced in each lesson and dialog. Hopi-English and English-Hopi lexicons summarize the vocabulary at the end of the volume. In addition, there are three short readings and four appendices pertaining to numbers, color terms, names of Hopi villages, and kinship terminology. (ERB)

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LESSONS IN HOPI

Milo Kalectaca

Edited by Ronald W. Langacker

The University of Arizona Press
Tucson, Arizona

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INTRODUCTION

Hopi, spoken in northern Arizona, is a member of the large Uto-Aztecan family of American Indian languages, which spreads over vast portions of the western United States and Mexico.

By name, Hopi is one of the best-known American Indian languages, and Hopi words such as kiva and kachina have been assimilated into English. Yet for all its notoriety among both linguists and the general public, remarkably little systematic information is readily available about the details of the Hopi language. The linguist who wishes to study Hopi may, with some difficulty, find some published texts, and he will locate a variety of published articles that touch on various aspects of the language in one way or another; but he will find no detailed and extensive grammatical description (the most ambitious is a fairly short 1935 typescript by Benjamin Lee Whorf available only on microfilm through the University of Chicago Library), no reference grammar, and no published dictionary. The layman who wishes to study Hopi will find even less, since most published works are written for professionals. The few pedagogical materials available are unfortunately limited in scope or linguistic sophistication.

No single book can meet all of the outstanding needs for materials dealing with Hopi. The present volume will be a convenience for linguistic scholars who desire a reasonably comprehensive and readily accessible overview of Hopi grammar, but it is not intended as a reference grammar, nor is it primarily intended for linguists. Rather the orientation is pedagogical. The book is directed at non-specialists who want to learn to speak Hopi or who simply want to learn something about the language. It presupposes neither any knowledge of linguistics nor any previous knowledge of Hopi. Yet it has sufficient breadth and depth to distinguish

it from most pedagogical materials presently available for American Indian languages and to make it useful, challenging, and rewarding for a potentially wide audience.

The core of this book consists of thirty grammar lessons; these start with the basic sounds of Hopi, cover fundamental points of Hopi grammar one by one, and lead the student eventually to the construction of highly complex sentences. The grammatical material is introduced simply and with concrete illustrations at every point, and each lesson includes a variety of exercises (with answers provided) to help the student master the points presented. Interspersed with the lessons are ten dialogs illustrating natural Hopi speech in specific situations, to show in action the points covered in the lessons and to provide the student with some appreciation of the many nuances and subtleties of Hopi speech that a restricted set of lessons cannot easily cover. A limited amount of new vocabulary is introduced in each lesson and dialog; Hopi-English and English-Hopi lexicons summarize this vocabulary at the end of the volume. The vocabulary used is necessarily restricted, and the lexicons are limited to the vocabulary used in the book, but through repeated exposure a student who works through the lessons should gradually build up a reasonably extensive basic Hopi vocabulary and gain some familiarity with a substantial number of other Hopi words. In addition three short readings texts are included, as well as four appendices dealing with numbers, color terms, names of Hopi villages, and kinship terminology.

The book is designed to have maximum flexibility as a pedagogical tool. As with any language study, it will be used most profitably with a teacher who speaks Hopi natively, but it does not rely on such a teacher in any central way; thus it can be used as a textbook in a class taught by a non-speaker of Hopi or even for totally independent study by an interested reader working alone. There is sufficient material for it to serve as textbook in a course lasting up to a year or more, or initial portions of it can be used in courses of shorter duration. Since the material is graded in difficulty -- the material covered in early lessons is reasonably

simple, with later lessons becoming gradually more difficult (mainly due to the cumulative effect of many specific grammar points, each introduced individually in simple terms at the appropriate point in the sequence) -- by proper selection the book can be used at a variety of levels (from high school to college to adult education) and for a variety of courses (from beginning to advanced, from pure language courses to courses concerned more broadly with Hopi culture). It can be used by Indians or others who know nothing about Hopi and want to learn to speak it or to learn something about its structure; by Hopi speakers who have only an imperfect grasp of the language and want to improve it; or by fluent Hopi speakers who want to study it as a written language using a simple and linguistically sound writing system or who want to study explicitly the grammar they know implicitly and use consistently by virtue of being speakers. Individual teachers, to the extent that they know Hopi, can easily supplement the book with additional dialogs, readings, and vocabulary as desired. Grammar is given the most complete coverage because it is the most difficult and technical area for non-linguists to deal with and consequently the one for which teachers could least easily provide supplementary materials.

The limitations of this book must be squarely recognized. First, there are many dialects of Hopi, and no single book can deal with all of them adequately. This book reflects the speech of its author, who represents the Second Mesa village of Songoopavi. While various comments are made about dialect variation, no systematic attempt is made to describe or accommodate such variation, for that would require a substantial study in its own right. The vast majority of the material presented here will be valid for all varieties of Hopi, but the reader should expect many minor discrepancies in dealing with speakers of other dialects or even other speakers of the same basic dialect. Such variation is natural and is found in every language; the problems it poses can never be completely avoided, but in this case they should seldom prove unduly bothersome. Second, no book of modest size can come

anywhere near providing full coverage of the structure of a language as complex as Hopi. The vast, rich, and subtle vocabulary can only be sampled here; full appreciation of it must await the publication of a large and comprehensive dictionary. Moreover, while the thirty lessons give introductory treatments of the central points of most major areas of Hopi grammar, by themselves they can really do little more than that. Each of these lessons deals with one or more topics which could be expanded almost indefinitely through greater attention to specific details, variation and irregularity, idiosyncrasies of particular lexical items, and so on. Full appreciation of Hopi grammar must await the publication of a large and comprehensive reference grammar.

A number of people must be acknowledged for their contributions to this volume. Curtis Booth, Donald Crook, Elke Lange, Pamela Munro, Linda Munson, and Patrick Murray were foremost among those who helped write initial drafts of many of the lessons. The students who have used preliminary versions of these lessons in Hopi classes should be cited for their forbearance and feedback. Anne Thistle made the difficult job of typing the manuscript look easy. Finally, family, friends, and colleagues must be credited for their interest, encouragement, and support.

LESSON 1: VOWEL SOUNDS

Grammar

Hopi has six basic vowel sounds. These are written with the following letters: a, e, i, o, ö, u. Each of these symbols has a constant value (unlike English orthography, where a given symbol often has different pronunciations in different words). Four of the vowel sounds are quite similar to English sounds; the other two are somewhat different.

a is pronounced much like the vowel in the English word pot. It is exemplified twice in the word kwala 'boil'.

e is similar to the vowel of English pet. It is found, for example, in Hopi pev 'there'.

i is pronounced like the vowel of English pit. A Hopi word containing it is kapiri 'goat'.

o is very similar to the English vowel in words like bowl or row. However, this sound is normally accompanied in English by the sound w (as reflected in the ow spelling of some words); Hopi o is not followed by this w-like sound, so in pronouncing o you should keep your lips stationary, once the articulation of o has begun, until you begin to articulate the next sound. An example is momo 'bee' (do not pronounce it mow-mow).

ö has no exact equivalent in English. It is similar to Hopi e pronounced with the lips rounded instead of spread. To approximate this sound, then, first pronounce e; then, keeping your tongue and jaw in the same position as for e, round your lips. However, it will be necessary to hear and imitate a native speaker of Hopi if you want your pronunciation of this sound to be accurate. Hopis do not always round their lips in making the sound ö, but may instead use other articulatory adjustments to achieve the same acoustic effect. The sound is illustrated twice in löqö 'pine'.

u also has no exact equivalent in English. It is somewhat similar to the vowel of put, but pronounced with the lips spread rather than

rounded; however, the sound is typically articulated farther toward the front of the mouth than the above description would imply. Hopi put 'him', then, is not pronounced like English put; it may occasionally even sound like pit to a speaker of English, but it is distinct from this also. You must imitate a native speaker of Hopi to learn the precise pronunciation of this sound.

Exercise A

Listen to your teacher say each word, and then repeat it with him.

(1) kwala 'boil'	(2) pev 'there'	(3) i' 'this'
pam 'that'	sen 'perhaps'	mi' 'that'
pa'angwa 'help'	ev 'at it'	hin 'how?'
kwasa 'dress'	yev'e 'here'	nit 'and'
maqa 'give'	wehe 'spill'	sikwi 'meat'
(4) momo 'bee'	(5) lǒqǒ 'pine'	(6) put 'him'
poro 'drill hole'	nǒq 'and'	kwuhu 'wood'
so'on 'not'	ǒhǒ 'cough'	tuku 'cut'
toho 'leopard'	nǒst 'having eaten'	um 'you'
tsomo 'hill'	qǒlǒ 'hole'	yuku 'finish'

Exercise B

Listen as your teacher pronounces each word. After he pronounces it, write down the symbols for the vowels you think he pronounced. Check your answers after you have finished. Then go through the list again and pronounce each word after your teacher.

pentani 'will write'	wari 'run'	cihu 'doll'
tuwa 'find'	kawayo 'horse'	atsvewa 'chair'
ima 'these'	tungwa 'name'	turnna 'potato'
qatu 'sit'	wunuvtu 'stand up'	lengi 'tongue'
u'utspi 'door'	lemitsmi 'lick'	pitu 'arrive'
hǒwi 'dove'	hǒta 'open'	pasve 'in the field'
riya 'spin'	itam 'we'	i'wa 'this one'
sihu 'flower'	tsiro 'bird'	puma 'those'

soma 'tie'	sipaltsoki 'peach tree'	qötsamomost 'white cats'
wa'ö 'lie'	sowi 'jackrabbit'	nösni 'will eat'

Grammar

Each of the vowel sounds you learned in the previous grammar section can be pronounced in either of two ways, long or short. In all the Hopi words given so far the vowels have been short. A long vowel is pronounced almost like the corresponding short vowel, except that it is longer in duration. A long vowel is written with two occurrences of the symbol used for the corresponding short vowel: aa, ee, ii, oo, öö, uu. Note that each of these six can be regarded as a single letter, and each stands for a single vowel sound of relatively long duration. (Some dialects of Hopi distinguish between regular long vowels and long vowels with falling tone; see the Hopi-English Lexicon for information about these and about grammatical abbreviations such as PL, OBJ, etc.)

Exercise C

Listen to your teacher say each word, and then repeat it with him.

(1)	maana 'girl'	(2)	peev 'almost'	(3)	siiwi 'onion'
	kwaahu 'eagle'		teevev 'all day'		siihu 'intestine'
	pahaana 'white man'		peena 'write'		piiki 'piki bread'
	taavok 'yesterday'		leepe 'crush'		iisaw 'coyote'
	aanu 'ant'		peehu 'remainder'		kiihu 'house'
(4)	pooko 'dog'	(5)	lööqö 'marry'	(6)	puuhu 'new'
	mooro 'donkey'		pöösa 'mouse'		muuyaw 'moon'
	moohu 'yucca'		nööса 'eat'		wuupa 'tall'
	tsootsona 'kiss'		höönа 'dust off'		yuutu 'run PL'
	soohu 'star'		lööyöm 'two'		kuuki 'bite'

Exercise D

Practice the distinction between long and short vowels by repeating the following pairs of words after your teacher.

(1)	pev 'there' peev 'almost'	(4)	sihu 'flower' siihu 'intestine'
(2)	tihu 'doll' tiihu 'dance'	(5)	tuwa 'find' tuuwa 'sand'
(3)	löqö 'pine' lööqö 'marry'	(6)	asi 'sneeze' aasi 'wash hair'

Exercise E

Your teacher will read one word from each pair in Exercise D, choosing randomly between the word with the short vowel and the one with the long vowel. Write down whether you think the vowel of the first syllable is long or short. Check your answers after you have finished.

Exercise F

This exercise is to give you practice in distinguishing the vowels ö and u, which often sound very similar, and also in distinguishing long and short vowels. Listen as your teacher pronounces each word. After he pronounces it, write down the symbols for the vowels you think he pronounced. Check your answers after you have finished. Then go through the list again and pronounce each word after your teacher.

pöhu 'road'	puuhu 'new'	ööqa 'bone'
höwi 'dove'	nöhu 'egg'	ungwa 'blood'
huwi 'trap'	tuwa 'find'	inöma 'my wife'
kwuhu 'wood'	t:uwa 'sand'	inuma 'my liver'
öki 'arrive PL'	öönga 'salt'	pumuy 'them'

Exercise G

Repeat the following words after your teacher.

qatuvtu 'sit down'	hoohu 'arrow'	awta 'bow'
tsoongo 'pipe'	yeese 'sit PL'	kyaaro 'parrot'
tuumoyta 'eating'	moosa 'cat'	piw 'also'
maatsiwa 'be named'	yu'a'ata 'talking'	lolma 'good health'
taaqa 'man'	qöötsa 'white'	aala 'horn'
wuuti 'woman'	puuwi 'sleep'	mongwu 'owl'
Hopilavayi 'Hopi language'	nu' 'I'	lengi 'tongue'
pevt 'nine'	ngöyva 'chase'	piiva 'cigarette'
ngahu 'medicine'	maamatsi 'recognize'	poosi 'fall'
mu'a 'shoot'	yori 'look'	piiki 'piki bread'

LESSON 2: CONSONANT SOUNDS

Grammar

Hopi has the following consonant sounds: ', h, k, kw, ky, l, m, n, ng, ngw, ngy, p, q, qw, r, s, t, ts, v, w, y. Some of these are written with two or even three symbols, but each stands for a single consonant sound, and each group of symbols (e.g. kw or ngy) will be considered a single letter. Most of these sounds are similar to consonant sounds that occur in English, but many of them differ somewhat in detail or are used in positions where they would not be used in English.

The sounds h, l, m, n, w, and y are so nearly like the English ones that they should give you no trouble.

h, as in English hot, is exemplified in Hopi hin 'how?'.

l, as in look, occurs twice in lolma 'good health'.

m, as in man, occurs twice in momo 'bee'.

n, as in no, is found in nöhu 'egg'.

w, as in wise, is exemplified in wehe 'spill'.

y, as in yes, is found in yaw 'it is said'.

Exercise A

Practice pronouncing and writing these words with your teacher, as you did in Lesson 1.

nuy 'me'	hoohu 'arrow'	huwi 'trap'
höwi 'dove'	lööyöm 'two'	niina 'kill'
moohu 'yucca'	yan 'thus'	wunu 'stand'
maana 'girl'	momoyam 'women'	wayma 'walk'
muuyaw 'moon'	wihu 'grease'	haalayi 'be happy'

Grammar

The sounds k, p, s, t, and v are also so similar to the corresponding English sounds that they should give you little trouble; however, there

are some slight differences that you should be aware of.

When you say the sounds p, t, and k in English, as in pin, tin, and kin, they are normally pronounced with a slight puff of air, which you can feel by putting your hand in front of your mouth when you say them. The corresponding Hopi sounds lack this puff of air. Practice saying the words put 'him', tuku 'cut', and piiki 'piki bread' until you can say them without making the puff of air.

s, as in English sit, is virtually the same in English and Hopi. A Hopi word with s is soohu 'star'.

v, exemplified in kiva 'kiva', is the same as the English v, as in very, when it occurs before a vowel. Hopi v can also occur at the end of a word or directly before a consonant. When it occurs in one of these latter positions, its pronunciation is intermediate between that of English v and English f. An example with v at the end of a word is ev 'at it'. An example with v directly before a consonant is navna 'shirt'. Listen to your teacher pronounce teevev 'all day'; notice the difference between the two occurrences of v. Hopi speakers vary as to the choice between v and p in certain words. Some speakers use v only before vowels, so that 'all day', for instance, is teevep rather than teevev.

Exercise B

Practice these words with your teacher.

Hopilavayi 'Hopi language'	wunuvtu 'stand up'	sishu 'flowers'
piiva 'cigarette'	peev 'almost'	tuva 'pine nut'
pooko 'dog'	pasve 'in the field'	kuuki 'bite'
taavok 'yesterday'	soma 'tie'	piiki 'piki bread'
lövwat 'two ways'	nevni 'greens'	pitu 'arrive'

Grammar

In this section we will study the sounds ', ng, q, r, and ts. These may be the hardest Hopi consonant sounds for you to learn, for they either do not occur in English or are used in different kinds of positions.

The sounds ts and ng both occur very commonly in English. ts, for example, is the final sound in cats, and ng the final sound in sing. They are illustrated in Hopi maamatsi 'recognize' and songohu 'reed'. The problem for English speakers is that these sounds, unlike their English counterparts, can occur at the beginning of a word: tsomo 'hill'; ngahu 'medicine'.

The sound ' is called a "glottal stop", because it is made by closing the glottis, i.e. the vocal cords, to stop the flow of air from the lungs, then releasing this closure. This is the catch made before each part of the English expression oh-oh, but in Hopi the sound is much more common and important. The Hopi glottal stop can occur before a consonant: pooko'ta 'have a dog'; before a vowel: wa'ö 'lie'; or at the end of a word: mi' 'that'. A glottal stop is normally pronounced at the beginning of any Hopi word that would otherwise begin in a vowel, but since this happens regularly and predictably, we do not have to bother writing ' in this position. In words like aanu 'ant' and öhö 'cough', for example, phonetically there is an initial glottal stop, so we could write these words 'aanu and 'öhö. It is simpler to leave out the initial ', however, so this will be our practice.

q is similar to English and Hopi k, except that it is pronounced farther back in the mouth. Listen to your teacher say qatu 'sit' and imitate his pronunciation.

Hopi r, exemplified in riya 'spin', is not like the English r. It resembles the sound spelled by s in measure, by z in azure, and by ge in rouge, except that it is made in Hopi with the tip of the tongue turned up toward the roof of the mouth. You will have to learn this sound by imitating a native speaker.

Exercise C

Practice these sounds by saying the words below with your teacher.

(1) tsay 'child'
tsootsona 'kiss'
maatsiwa 'be named'

(2) ngu'a 'catch'
ngömaapi 'juniper leaves'
söönggö 'corn cob'

lemitsmi 'lick'
sipaltsoki 'peach tree'

(3) i'wa 'this one'
nu' 'I'
aala 'horn'
öki 'arrive PL'
mu'a 'shoot'

ngöyva 'chase'
yöngö 'cactus'

(4) qa 'not'
maqa 'give'
löqö 'pine'
qölö 'hole'
taaqa 'man'

(5) ruupa 'slip'
wari 'run'
mooro 'donkey'
kapiri 'goat'
yori 'look'

Exercise D

Practice these words with your teacher.

itam 'we'	u'utspi 'door'	anga 'bangs'
öönga 'salt'	atsvewa 'chair'	ung 'you OBJ'
tsoongo 'pipe'	tsiro 'bird'	ngöya 'encircle'
suru'ta 'have a tail'	ööqa 'bone'	iqöqa 'my older sister'
qaa'ö 'dried corn'	qöötsa 'white'	tso'omti 'jump'

Grammar

The final consonant sounds to be considered are kw, ky, ngw, ngy, and qw. Each of these is a single sound and a single letter, though they are written with a combination of two or three symbols.

If you have learned the other Hopi consonant sounds, these will be very easy for you. As the spelling implies, each consists of two sounds previously learned pronounced together as a single consonant. Thus kw, ngw, and qw are pronounced by combining k, ng, and q respectively with w. In English, kw frequently occurs and is normally spelled qu, as in quick. The sequence ngw sometimes occurs, as in linguistics, but it tends to be pronounced as two separate sounds, ng-gw, rather than as a single sound, as it is in Hopi. Examples of Hopi kw, ngw, and qw are kwala 'boil', mongwu 'owl', and paaqwa 'frog'.

The sounds ky and ngy are pronounced by combining k and ng respectively with y. ky commonly occurs in English, as at the beginning of the word cute; ngy also occurs, for example in the casual pronunciation of the word angular. Hopi examples are kyaaro 'parrot' and hoongya 'stand PL'.

Exercise E

Practice the following words with your teacher.

sikwi 'meat'	Honngyam 'Bear Clan'	yungya 'enter PL'
ungwa 'blood'	kwangwa 'good'	yesngwu 'lived PL'
kwaahu 'eagle'	suukya' 'one'	hikwsi 'breath'
niikyang 'but'	kwuhu 'wood'	tungwa 'name'
mongwi 'chief'	mangya 'lamb'	paqwri 'dough'

Exercise F

Review the vowels and consonants by practicing these words with your teacher.

qatuvtu 'sit down'	teevev 'all day'	mongwu 'owl'
inöma 'my wife'	pahaana 'white man'	tumala'ta 'working'
puuhu 'new'	yu'a'ata 'talking'	masa'taqa 'airplane'
palamori 'red beans'	kwasa 'dress'	paalangpu 'red'
kawayo 'horse'	iisaw 'coyote'	tutuqayki 'school'
noonova 'eating PL'	kyaaro 'parrot'	pa'angwa 'help'
kawayvatnga 'watermelon'	ngahu 'medicine'	pentani 'will write'
poosi 'eye'	pakwt 'ten'	navoti'ta 'remember'
sipaltsotski 'peach trees'	mangya 'lamb'	tuumoyta 'eating'
iqöqa 'my older sister'	susrut 'tails'	nevni 'greens'

LESSON 3: ACCENT

Grammar

When an English word has two or more syllables, it is normal for one of these syllables to be pronounced with greater loudness or intensity than the others. This greater intensity is called "accent" or "stress". The word billow, for example, is accented on the first syllable, while below is stressed on the second. When we wish to indicate accent, we can use the symbol ´. Indicating accent, then, we can write the two English words in this way: bíllow, belów.

Accent is also characteristic of Hopi words. For example, atsvewa 'chair' is stressed on the first vowel, and pa'angwa 'help' on the second. When we wish to indicate accent, then, we can write them in this way: átsvewa, pa'ángwa. It is important that you not confuse the symbol ´, which indicates accent, and the symbol ', which stands for a glottal stop. The accent symbol ´ only occurs over vowel symbols, since the vowel is the part of a syllable that bears stress; a glottal stop is a separate sound, a consonant, thus the glottal stop symbol ' occurs before and after symbols for other sounds.

Accent in Hopi is for the most part regular. That is, one can state a rule, or principle, that tells us which vowel in a word to put the accent on. There are exceptions to this rule, as there are to most any rule, but for the great majority of Hopi words the rule makes the correct prediction. The accent rule can be stated in three parts, which we will label (A), (B), and (C). It is important that you learn this rule. It is simple once mastered, and it will allow you to determine the correct pronunciation of most Hopi words.

Part (A) of the stress rule pertains to words of one or two syllables. Parts (B) and (C) pertain to words with more than two syllables.

(A) In words with one or two vowels, accent the first vowel. Thus we have words like the following, with stress on the first vowel (which is sometimes the only vowel): qátu 'sit', núy 'me', sík·wi 'meat', péev 'almost', máana 'girl'. (Forms like qatú, sikwí, and maaná would be incorrect, since they violate the stress rule.) Note that the long vowels aa, ee, ii, oo, öö, and uu each count as a single vowel for purposes of this and other rules. That is, a long vowel such as aa is one sound, not two. When accent falls on a long vowel, the entire long vowel bears the accent, but since, for example, aa (like a) is a single letter, only one accent mark will be written over it: áa, as in máana 'girl'.

Exercise A

Practice the words below with your teacher, as in previous lessons, paying particular attention to the placement of accent. Write each word putting the accent mark over the proper vowel symbol.

(1) pitu 'arrive' (2) taavok 'yesterday' (3) mi' 'that'
(4) qölö 'hole' (5) pakwt 'ten' (6) si·hu 'intestine'
(7) kuuki 'bite' (8) öönga 'salt' (9) pevt 'nine' (10) tsoongo 'pipe'

Grammar

Parts (B) and (C) of the accent rule pertain only to words with more than two syllables.

(B) In words with more than two vowels, accent the first vowel if it is long or is followed directly by two consonants.

(C) Otherwise, accent the second vowel.

Thus the first vowel is accented if it meets either of two conditions; if it meets neither condition, the second vowel is accented instead.

The word maamatsi 'recognize' meets the first condition stated in (B); the first vowel is long, hence it is stressed: máamatsi. The word pentani 'will write' meets the second condition; the first vowel, e, is followed directly by two consonants, n and t, hence it is stressed even though it is short: péntani. (You will be incorrect if you pronounce

these as maamátsi, maamatsí, pentáni, or pentaní -- these pronunciations violate part (B) of the stress rule.)

Consider now the word wunuvtu 'stand up'. This word has more than two vowels, so it must follow part (B) or (C) of the accent rule. It cannot follow part (B), however, since the first vowel, u, is short, and since this vowel is not followed directly by two consonants, but only by one, n. Because neither condition under (B) is met, the word must be stressed in accordance with (C), which says to accent the second vowel: wunúvtu. (Placing the accent anywhere else, i.e. wúnuvtu or wunuvtú, would be wrong.)

It is important to remember for part (B) that some consonant sounds are written with two or three symbols, yet they count as single consonants for purposes of this and other rules. For example, ts stands for a single consonant sound. Therefore stress falls on the second vowel of qötsamomost 'white cats' rather than the first: qötsámomost. The first vowel, ö, is short, and it is followed directly by only one consonant, ts, not by two, so part (C) applies instead of (B). In atsvewa 'chair', on the other hand, the first vowel is accented because it is followed directly by two consonants, ts and v: átsvewa.

Exercise B

Practice the words below with your teacher, paying particular attention to the placement of accent. Write each word, putting the accent mark over the proper vowel symbol. For each word, say whether part (B) or part (C) of the stress rule is applicable, and why.

(1) qatuvtu 'sit down' (2) u'utspi 'door' (3) tuumoyta 'eating'
(4) y.'a'ata 'talking' (5) paalangpu 'red' (6) waynuma 'be around'
(7) kikmongwi 'village chief' (8) yungyapu 'plaque'
(9) sipaltsoki 'peach tree' (10) tsootsona 'kiss'

Grammar

Most Hopi words follow the accent rule. A few, however, do not; these are exceptions. For example, síkisve 'car' is accented on the

first vowel even though this vowel is short and is followed directly by only one consonant. Such exceptions simply have to be learned by memory.

Exercise C

Examine the words below. Determine which ones are regular with respect to the accent rule and which ones are exceptions. State why.

(1) momóyam 'women' (2) háalayi 'be happy' (3) wéhekna 'spill'
(4) maqáni 'will give' (5) wárikiwta 'running' (6) mansáana 'apple'
(7) Hopílavayi 'Hopi language' (8) pangíipu 'lips'
(9) nátku 'cut oneself' (10) wá'ǒkiwyungwa 'lying PL'

Grammar

Except when we want to talk about accent specifically, we will not write accent in words which follow the stress rule; there is no point in writing ´ in most words, since the placement of stress is regular and predictable. We will however write accent in those words that are exceptional with respect to the stress rule. For example, we will write síkisve 'car', since the accent is on the first syllable, contrary to what the rule would predict, but we will write paalangpu 'red' (not páalangpu) since the placement of stress obeys the rule in this word.

We can now summarize those aspects of the Hopi sound system that have been covered in the first three lessons. Here is the Hopi alphabet that we will use: ', a, aa, e, ee, h, i, ii, k, kw, ky, l, m, n, ng, ngw, ngy, o, oo, ǒ, ǒǒ, p, q, qw, r, s, t, ts, u, uu, v, w, y. We have also learned two phonological rules or principles. One is that a glottal stop occurs at the beginning of every word that would otherwise start with a vowel; since word-initial glottal stops are regular and predictable, we will not bother to write them. The second rule is the accent rule, summarized below:

(A) In words with one or two vowels, accent the first vowel.
(B) In words with more than two vowels, accent the first vowel if it is long or is followed directly by two consonants.
(C) Otherwise, accent the second vowel.

Exercise D

The words below are written with all the glottal stops and accents indicated, even those that are predictable in accordance with the rules just stated. Rewrite these words in the manner that they will generally be written here, leaving out word-initial glottal stops and those accent marks that are regular.

(1) 'u'útspi 'door' (2) níina 'kill' (3) 'ǒki 'arrive PL'
(4) ríyaknani 'will cause to spin' (5) yókvani 'will rain'
(6) túngwani 'will name' (7) pa'ángwa 'help' (8) 'í' 'this'
(9) lemítsmi 'lick' (10) 'íma 'these'

Exercise E

The words below are written as they generally will be here, with regular stress and word-initial glottal stops omitted. Rewrite these words, adding the symbols for glottal stops and accent wherever they occur.

(1) tsiro 'bird' (2) aala 'horn' (3) i'wa 'this one'
(4) atsvewa 'chair' (5) pahaana 'white man' (6) maatsiwa 'be named'
(7) iqǒqa 'my older sister' (8) tso'onti 'jump'
(9) itam 'we' (10) inuma 'my liver'

Answers

Exercise A

(1) pítu (2) táavok (3) mí' (4) qǒlǒ (5) pákwt (6) síihu
(7) kúuki (8) ǒǒnga (9) pévt (10) tsóongo

Exercise B

(1) qatúvtu (2) u'útspi (3) túumoyta (4) yu'á'ata
(5) páalangpu (6) wáynuma (7) kíkmongwi (8) yungyápu
(9) sipáltsoki (10) tsóotsona

Exercise C

(1) regular (2) regular (3) exception (4) regular
(5) exception (6) exception (7) regular (8) regular
(9) regular (10) exception

Exercise D

(1) u'utspi (2) niina (3) ŏki (4) rí̱yaknani (5) yokvani
(6) tú̱ngwani (7) pa'angwa (8) i' (9) lemitsmi (10) ima

Exercise E

(1) tsí̱ro (2) 'áala (3) 'í'wa (4) 'átsvewa (5) paháana
(6) máatsiwa (7) 'iqŏqa (8) tso'ó̱mti (9) 'í̱tam (10) 'inú̱ma

DIALOG 1: A MEETING

Vocabulary

nu' 'I'	hin 'how?'
um 'you'	pa' 'from there'
itam 'we'	lomahinta 'good, pretty'
pam 'that'	pu' 'now, today'
kwaatsi 'friend'	yev 'here'
yu'a'ata 'talking'	yan 'thus'
maatsiwa 'be named'	yaavaq 'far'
waynuma 'be around'	seelaq 'ago'
pitu 'arrive'	pay 'just, really'
qatu 'sit'	haqaq 'where from?'
ta'á 'okay'	as 'want, try, should'
antsa'a 'good'	naami 'together, to each other'
owí 'yes'	tuwat 'self'

Dialog

Curtis:	Um waynuma? Um hin maatsiwa?	You are around? What is your name?
Ron:	Owí, nu' waynuma. Nu' Ron yan maatsiwa.	Yes, I am around. I am called Ron.
Curtis:	Antsa'a. Nu' tuwat Curtis yan maatsiwa.	That is good. I myself am called Curtis.
Ron:	Nu' as uukwatsini.	I want to be your friend.
Curtis:	Ta'á. Pay pam lomahinta. Um haqaq pitu?	Okay. That is good. Where did you come from?
Ron:	Nu' yaavaq pitu. Nu' pa' pu' seelaq pitu.	I come from far away. I came from there a while ago.

Curtis:	Qátu'u. Itam yev naami Hopiyu'a'atani.	Sit down. We are going to talk Hopi together here.
Ron:	Antsa'a.	That is good.

LESSON 4: SIMPLE SENTENCES

Vocabulary

Study this vocabulary until you know it well. Practice pronouncing the words with your teacher. Practice writing the words as your teacher reads them to you. Be able to translate any of the Hopi words into English, and also able to give the Hopi for any of the English translations.

taaqa 'man'
maana 'girl'
pooko 'dog'
kawayo 'horse'
kiihu 'house'
qööts̈a 'white'
qö́mavi 'black'
paalangpu 'red'
wuupa 'tall'
hiisayhoya 'small'

wari 'run'
wárikiwta 'running'
nööṡa 'eat'
tuumoyta 'eating'
peena 'write'
penta 'writing'
tso'omti 'jump'
tsotso'lawu 'jumping'
pikta 'make piki'
piklawu 'making piki'

Grammar

The simplest kind of sentence in Hopi consists of only a subject and a predicate. The predicate may be the equivalent of an English adjective, as in these examples:

Pooko qööts̈a. 'The dog is white.'
Maana wuupa. 'The girl is tall.'

Note that the subject always precedes the predicate. Observe also that the Hopi sentence contains no word equivalent to English be.

Exercise A

Translate the following Hopi sentences into English.

(1) Kiihu qöötsa.
(2) Kawayo qǒmavi.
(3) Taaqa wuupa.
(4) Kiihu paalangpu.
(5) Maana hiisayhoya.
(6) Milo wuupa.

Exercise B

Translate the following English sentences into Hopi.

(1) The dog is small.
(2) The house is black.
(3) The man is small.
(4) The horse is white.
(5) The dog is black.
(6) Ron is tall.

Grammar

Adjectives like the ones considered in the previous section describe properties. They express static notions, since the properties they describe are construed as holding constant over a period of time, whether this period be long or short.

Instead of an adjective, the predicate of a Hopi sentence may consist of a verb that describes a process or action, for instance wari 'run'. Hopi makes a basic distinction with respect to predicates such as these, one that you must be aware of from the start. A verb describing a process or action often has two distinct forms, with the difference between them signaling a slight difference in meaning. One form, usually the shorter one, views the action as a whole and tends to imply its completion; we can call this the "simple" form. The simple form of a Hopi verb is often (but not always) most naturally translated by the English past tense, although it does not specifically mark past tense, but rather the notion of completeness described above:

Taaqa wari. 'The man ran.'

Kawayo nöösa. 'The horse ate.'

The other form, usually the longer one, emphasizes the duration or ongoing character of the action and does not imply its completion;

we can call this the "durative" form. The durative form of a Hopi verb is often most naturally translated by the progressive in English (be...-ing):

Taaqa wárikiwta. 'The man is running.'

Kawayo tuumoyta. 'The horse is eating.'

In vocabulary lists we will indicate durative verb forms with '-ing' on the English gloss (e.g. 'eating', as opposed to 'eat' for the simple form).

We will study the relation between simple and durative verb forms in Lesson 13. For now it is best simply to learn the durative forms of verbs by memory. Notice that the durative form is sometimes a longer or modified version of the simple form (e.g. pikta 'make piki' versus piklawu 'making piki'), but sometimes the simple and durative form of a verb are completely different (e.g. nöösa 'eat' versus tuumoyta 'eating').

Exercise C

Translate into English.

(1) Kawayo wari.
(2) Pooko wárikiwta.
(3) Curtis penta.
(4) Don peena.
(5) Maana pikta.
(6) Maana piklawu.
(7) Pooko tsotso'lawu.
(8) Taaqa tso'omti.

Exercise D

Translate into Hopi.

(1) The girl is eating.
(2) Don jumped.
(3) The horse is running.
(4) Pam is making piki.
(5) The girl wrote.
(6) Milo ate.
(7) Ron is jumping.
(8) The dog ran.

Exercise E

Translate.

(1) Curtis wuupa.
(2) Pooko tuumoyta.
(3) Kiihu qömavi.
(4) Taaqa tsotso'lawu.
(5) Maana pikta.
(6) Ron penta.

Exercise F

Translate.

(1) The house is small.
(2) The horse jumped.
(3) Milo is running.
(4) The dog ate.
(5) The girl is tall.
(6) The man is writing.

Answers

Exercise A

(1) The house is white.
(2) The horse is black.
(3) The man is tall.
(4) The house is red.
(5) The girl is small.
(6) Milo is tall.

Exercise B

(1) Pooko hiisayhoya.
(2) Kiihu qŏmavi.
(3) Taaqa hiisayhoya.
(4) Kawayo qŏŏtsa.
(5) Pooko qŏmavi.
(6) Ron wuupa.

Exercise C

(1) The horse ran.
(2) The dog is running.
(3) Curtis is writing.
(4) Don wrote.
(5) The girl made piki.
(6) The girl is making piki.
(7) The dog is jumping.
(8) The man jumped.

Exercise D

(1) Maana tuumoyta.
(2) Don tso'omti.
(3) Kawayo wárikiwta.
(4) Pam piklawu.
(5) Maana peena.
(6) Milo nŏŏsa.
(7) Ron tsotso'lawu.
(8) Pooko wari.

Exercise E

(1) Curtis is tall.

(2) The dog is eating.

(3) The house is black.

(4) The man is jumping.

(5) The girl made piki.

(6) Ron is writing.

Exercise F

(1) Kiihu hiisayhoya.

(2) Kawayo tso'omti.

(3) Milo wárikiwta.

(4) Pooko nöösa.

(5) Maana wuupa.

(6) Taaqa penta.

LESSON 5: PRONOUNS

Vocabulary

Study this vocabulary until you know it well, as you did in Lesson 4.

tiyo 'boy'	qatuvtu 'sit down'
wuuti 'woman'	nima 'go home'
moosa 'cat'	poosi 'fall'
tsiro 'bird'	lolma 'pretty, good, good health'
ina 'my father'	puuhu 'new'

Grammar

In English, if you are talking about your father, you could refer to him by using the word he instead of saying my father. Or, if you are talking about a book, you could use the word it instead of constantly repeating the book. Words such as he and it are called "pronouns", words which can be used in place of nouns.

The basic Hopi pronouns are listed in the chart below. Learn these forms.

Singular Pronouns		Plural Pronouns	
nu'	'I'	itam	'we'
um	'you'	uma	'you PL'
pam	'he, she, it'	puma	'they'

Exercise A

Translate.

(1) Nu' wuupa.

(2) Pam wuuti.

(3) Um qatuvtu.

(4) Puma waynuma.

(5) Itam yu'a'ata.

(6) Uma tso'omti.

(7) Pam nima.

(8) Nu' tuumoyta.

(9) Itam wari.

(10) Um maana.

Exercise B

Translate.

(1) They ate.

(2) You PL are talking.

(3) It is a bird.

(4) You are small.

(5) We sat down.

(6) I am around.

(7) It is new.

(8) We went home.

(9) You PL are making piki.

(10) He is my father.

Grammar

The "third person" pronouns pam and puma are actually "demonstratives", roughly equivalent to English that and those. Thus Pam poosi could be translated as either He fell or That fell.

Pam and puma are sometimes omitted when they are the subject of the sentence. Instead of Pam wari 'He ran', for instance, you can simply say Wari, with the same meaning.

Exercise C

Translate.

(1) Qatuvtu.

(2) Puma yu'a'ata.

(3) Pam lolma.

(4) Paalangpu.

(5) Nima.

(6) Puma tso'omti.

Exercise D

Translate each of the sentences below. Then replace the subject with the singular and plural third person pronouns (pam and puma); give an appropriate translation for each sentence so obtained.

(1) Tiyo yu'a'ata.

(2) Ina wárikiwta.

(3) Tsiro tso'omti.

(4) Wuuti waynuma.

(5) Moosa qatuvtu.

Exercise E

Change the subject pronoun in each sentence below from singular to plural, and translate the sentence you obtain in this way.

(1) Nu' peena. 'I wrote.'

(2) Pam tuumoyta. 'She is eating.'

(3) Um poosi. 'You fell.'

(4) Nu' nima. 'I went home.'

(5) Um piklawu. 'You are making piki.'

Exercise F

Translate.

(1) We jumped.

(2) The bird is small.

(3) Those ran.

(4) The cat is eating.

(5) I went home.

(6) That is black.

(7) She is a girl.

(8) You are a boy.

(9) The woman made piki.

(10) You PL ate.

Answers

Exercise A

(1) I am tall.

(2) She is a woman.

(3) You sat down.

(4) They are around.

(5) We are talking.

(6) You PL jumped.

(7) He went home.

(8) I am eating.

(9) We ran.

(10) You are a girl.

Exercise B

(1) Puma nöösa.

(2) Uma yu'a'ata.

(3) Pam tsiro.

(4) Um hiisayhoya.

(5) Itam qatuvtu.

(6) Nu' waynuma.

(7) Pam puuhu.

(8) Itam nima.

(9) Uma piklawu.

(10) Pam ina.

Exercise C

(1) He sat down.
(2) They are talking.
(3) That is pretty.
(4) That is red.
(5) He went home.
(6) Those jumped.

Exercise D

(1) The boy is talking.
Pam yu'a'ata. 'He is talking.'
Puma yu'a'ata. 'They are talking.'
(2) My father is running.
Pam wárikiwta. 'He is running.'
Puma wárikiwta. 'They are running.'
(3) The bird jumped.
Pam tso'omti. 'That jumped.'
Puma tso'omti. 'Those jumped.'
(4) The woman is around.
Pam waynuma. 'She is around.'
Puma waynuma. 'They are around.'
(5) The cat sat down.
Pam qatuvtu. 'It sat down.'
Puma qatuvtu. 'They sat down.'

Exercise E

(1) Itam peena. 'We wrote.'
(2) Puma tuumoyta. 'They are eating.'
(3) Uma poosi. 'You PL fell.'
(4) Itam nima. 'We went home.'
(5) Uma piklawu. 'You PL are making piki.'

Exercise F

(1) Itam tso'omti.
(2) Tsiro hiisayhoya.
(3) Puma wari.
(4) Moosa tuumoyta.
(5) Nu' nima.
(6) Pam qǒmavi.

(7) Pam maana.

(8) Um tiyo.

(9) Wuuti pikta.

(10) Uma nöösa.

LESSON 6: DEMONSTRATIVES

Vocabulary

Learn this vocabulary.

momoyam 'women'
taataqt 'men'
mamant 'girls'
tootim 'boys'
kawayom 'horses'

öki 'arrive PL'
yeese 'sit PL'
yuutu 'run PL'
nöönösa 'eat PL'
taavok 'yesterday'

Grammar

In Lesson 5 you learned the singular demonstrative pam 'that' and the plural demonstrative puma 'those'. Besides pam, there are two other singular demonstratives in Hopi, i' 'this' and mi' 'that, yonder'; the difference between pam and mi' is that mi' is more emphatic than pam and is generally used when one is pointing to a specific object. The plural of i' 'this' is ima 'these', and the plural of mi' 'that' is mima 'those'. These demonstratives are summarized in the chart below. Learn them.

Singular Demonstratives		Plural Demonstratives	
i'	'this'	ima	'these'
pam	'that'	puma	'those'
mi'	'that, yonder'	mima	'those, yonder'

Exercise A

Translate. (A plural subject requires a plural verb.)

(1) That yonder is white.
(2) This fell.
(3) Those arrived.
(4) These ran.
(5) That is red.
(6) Those yonder ate.

Exercise B

Change the singular demonstrative and verb in each sentence below to the corresponding plural form, and translate.

(1) I' wari. 'This ran.'

(2) Pam taavok pitu. 'That arrived yesterday.'

(3) Mi' qatu. 'That yonder sits.'

(4) I' nöösa. 'This ate.'

(5) Mi' wari. 'That yonder ran.'

Grammar

Thus far we have studied demonstratives used by themselves as subjects. These same demonstratives are also used to modify nouns, as in i' tiyo 'this boy'. When the noun is plural, the demonstrative must also be plural: ima tootim 'these boys'. Note that the demonstrative consistently precedes the noun it modifies.

Exercise C

Translate.

(1) pam moosa

(2) i' maana

(3) mima momoyam

(4) pam tiyo

(5) ima kawayom

(6) puma mamant

(7) mima taataqt

(8) mi' taaqa

(9) i' wuuti

(10) ima momoyam

Exercise D

Translate.

(1) these girls

(2) yonder cat

(3) that house

(4) this bird

(5) yonder boys

(6) those men

(7) this dog

(8) yonder women

(9) these horses

(10) yonder horse

Grammar

Pam and puma, although we have translated them as 'that' and 'those', are actually more neutral in meaning than these glosses imply. Most commonly they function as the equivalent of the English definite article the. An expression like pam pooko can therefore mean either 'that dog' or 'the dog'. Without a demonstrative, a noun usually translates with either 'the' or 'a'; hence pooko by itself can mean either 'the dog' or 'a dog'.

Exercise E

If the subject of the sentence is singular, make it plural; if it is plural, make it singular. Remember to adjust the verb as well. Translate.

(1) Pam maana pitu. 'The girl arrived.'
(2) Ima momoyam ŏki. 'These women arrived.'
(3) Wuuti qatu. 'A woman sat.'
(4) Mima mamant nŏŏnösa. 'Yonder girls ate.'
(5) Puma kawayom yuutu. 'The horses ran.'

Exercise F

Translate.

(1) These boys ate.
(2) The bird is white.
(3) Those yonder are sitting.
(4) A dog fell.
(5) These girls ran.
(6) Those women arrived yesterday.
(7) The horse is white.
(8) Yonder men ate.
(9) This house is new.
(10) Yonder cat is black.

Answers

Exercise A

(1) Mi' qööts a.
(2) I' poosi.
(3) Puma öki.
(4) Ima yuutu.
(5) Pam paalangpu.
(6) Mima nöönösa.

Exercise B

(1) Ima yuutu. 'These ran.'
(2) Puma taavok öki. 'Those arrived yesterday.'
(3) Mima yeese. 'Those yonder sit.'
(4) Ima nöönösa. 'These ate.'
(5) Mima yuutu. 'Those yonder ran.'

Exercise C

(1) that cat
(2) this girl
(3) yonder women
(4) that boy
(5) these horses
(6) those girls
(7) yonder men
(8) yonder man
(9) this woman
(10) these women

Exercise D

(1) ima mamant
(2) mi' moosa
(3) pam kiihu
(4) i' tsiro
(5) mima tootim
(6) puma taataqt
(7) i' pooko
(8) mima momoyam
(9) ima kawayom
(10) mi' kawayo

Exercise E

(1) Puma mamant öki. 'The girls arrived.'
(2) I' wuuti pitu. 'This woman arrived.'
(3) Momoyam yeese. '(Some) women sat.'
(4) Mi' maana nöösa. 'Yonder girl ate.'
(5) Pam kawayo wari. 'The horse ran.'

Exercise F

(1) Ima tootim nöönösa.

(2) Pam tsiro qöötsa.

(3) Mima yeese.

(4) Pooko poosi.

(5) Ima mamant yuutu.

(6) Puma momoyam taavok öki.

(7) Pam kawayo qöötsa.

(8) Mima taataqt nöönösa.

(9) I' kiihu puuhu.

(10) Mi' moosa qőmavi.

LESSON 7: OBJECTS

Vocabulary

pöhu 'road'
sikwi 'meat'
pöösa 'mouse'
kwaahu 'eagle'
peena 'paint'
kuuki 'bite'
maqa 'give'
maamatsi 'recognize'
tuwa 'find, see'
tsootsona 'kiss'

Grammar

So far we have studied sentences containing only a subject and a predicate. Many Hopi sentences also contain an object. For example, in the sentence Pöösa nuy kuuki 'The mouse bit me', pöösa 'mouse' is the subject, kuuki 'bite' is the verb or predicate, and nuy 'me' is the object. Notice that the object comes between the subject and the verb in this sentence; the order SUBJECT - OBJECT - VERB is the standard order in Hopi sentences.

An object in Hopi is marked not only by its position in the sentence but also by its form. You may have observed that the object form nuy 'me' is different from the subject form of the same pronoun, namely nu' 'I'. All of the Hopi pronouns have special object forms; these are listed in the chart below.

Object Pronouns

Singular		Plural	
nuy	'me'	itamuy	'us'
ung	'you'	umuy	'you PL'
put	'him, her, it'	pumuy	'them'

Exercise A

Translate.

(1) Pooko nuy kuuki.
(2) Maana ung tsootsona.
(3) Maana pumuy maamatsi.
(4) Nu' put tsootsona.
(5) Pam taaqa itamuy tuwa.
(6) I' moosa umuy maamatsi.
(7) Kwaahu itamuy kuuki.
(8) Um nuy tuwa.
(9) Nu' umuy tsootsona.
(10) Moosa ung kuuki.

Exercise B

Translate.

(1) A horse bit me.
(2) Yonder boy recognized us.
(3) The dog saw them.
(4) I ate it.
(5) That woman painted them.
(6) This man kissed us.
(7) He found you.
(8) The mouse ate it.
(9) The girl is painting me.
(10) The eagle recognized you PL.

Grammar

We have seen that objects are marked in Hopi both by their position in the sentence and by their form. You learned the object form of Hopi pronouns in the preceding grammar section. When the object is a simple noun rather than a pronoun, it is marked as an object by adding the ending -t; for example, the object form of maana 'girl' is maanat, and the object form of tiyo 'boy' is tiyot. Thus the sentence Maana tiyot tsootsona means 'The girl kissed the boy', while the sentence Tiyo maanat tsootsona means 'The boy kissed the girl'.

Some verbs, such as maqa 'give', can take two objects. For instance, Taaqa nuy kiihut maqa means 'The man gave me a house'.

Exercise C

Change the following subject forms to the corresponding object forms.

(1) wuuti 'woman' (2) um 'you' (3) pöhu 'road' (4) kwaahu 'eagle' (5) itam 'we' (6) puma 'they' (7) sikwi 'meat' (8) kawayo 'horse'

(9) pam 'he' (10) tsiro 'bird' (11) nu' 'I' (12) moosa 'cat'
(13) uma 'you PL' (14) pöösa 'mouse' (15) taaqa 'man'

Exercise D

Translate.

(1) Kawayo pookot kuuki.
(2) Pooko kawayot kuuki.
(3) Nu' put tuwa.
(4) Pam nuy tuwa.
(5) Ina put kawayot maqa.
(6) Um pöhut tuwa.
(7) Pam tiyo sikwit nöösa.
(8) I' tsiro nuy maamatsi.
(9) Nu' kiihut peena.
(10) Milo wuutit tsootsona.

Exercise E

Translate.

(1) This man recognized the woman.
(2) This woman recognized the man.
(3) The eagle saw the mouse.
(4) He is painting the road.
(5) A girl kissed us.
(6) I gave them meat.
(7) It bit a cat.
(8) Yonder cat saw a mouse.
(9) That cat is eating a bird.
(10) The women ate the meat.

Answers

Exercise A

(1) The dog bit me.
(2) The girl kissed you.
(3) The girl recognized them.
(4) I kissed him.
(5) The man found us.
(6) This cat recognized you PL.
(7) The eagle bit us.
(8) You found me.
(9) I kissed you PL.
(10) The cat bit you.

Exercise B

(1) Kawayo nuy kuuki.
(2) Mi' tiyo itamuy maamatsi.
(3) Pooko pumuy tuwa.
(4) Nu' put nöösa.
(5) Pam wuuti pumuy peena.
(6) I' taaqa itamuy tsootsona.
(7) Pam ung tuwa.
(8) Pöösa put nöösa.
(9) Maana nuy penta.
(10) Pam kwaahu umuy maamatsi.

Exercise C

(1) wuutit (2) ung (3) pöhut (4) kwaahut (5) itamuy
(6) pumuy (7) sikwit (8) kwayot (9) put (10) tsirot
(11) nuy (12) moosat (13) umuy (14) pöösat (15) taaqat

Exercise D

(1) The horse bit the dog.
(2) The dog bit the horse.
(3) I saw her.
(4) She saw me.
(5) My father gave her a horse.
(6) You found the road.
(7) The boy ate the meat.
(8) This bird recognized me.
(9) I painted the house.
(10) Milo kissed the woman.

Exercise E

(1) I' taaqa wuutit maamatsi.
(2) I' wuuti taaqat maamatsi.
(3) Pam kwaahu pöösat tuwa.
(4) Pam pöhut penta.
(5) Maana itamuy tsootsona.
(6) Nu' pumuy sikwit maqa.
(7) Pam moosat kuuki.
(8) Mi' moosa pöösat tuwa.
(9) Pam moosa tsirot tuumoyta.
(10) Momoyam sikwit nöönösa.

DIALOG 2: A VISIT BETWEEN COUSINS

Vocabulary

so('o) 'grandmother'	tsángawpi 'good, I'm thankful'
hak 'someone'	hevé 'thank you (woman talking)'
hiita 'something OBJ'	umi 'to you'
lõõqõ 'marry'	naat(o) 'just now, self, still'
kuyva 'see, look upon, go look at'	a' 'from there'
kyaanawakna 'choosy'	pas 'really, very, so'
ali 'delicious'	is 'really, very'
tavki 'late evening'	askwali 'thank you (woman talking)'
qa 'not'	ason 'when, later'
qa'é 'no'	yangq 'from here'
nõq 'and'	taq 'already, indeed'
yaw 'it is said'	oovi 'therefore, that's why, so'
kus 'evidently'	piw 'also, again'

Dialog

Carolyn:	Lynn, um waynuma? Tsángawpi'i. Yev qátu'u.	Lynn, you're around? That's good. Sit here.
Lynn:	Owí, nu' pay a' umi kuyva.	Yes, I just came to see you.
Carolyn:	Yangqõ, nu' naat pu' tuumoyta.	Sit here, I'm just now eating.
Lynn:	Hevé. Is ali, pas um hiihiita tuumoyta. Haqami so'o?	Thank you. How delicious, you are eating many things. Where is grandmother?
Carolyn:	Pam piw naato piklawu. Carla yaw lõõqõqniqw, oovi'i.	She is making piki as usual. Carla will be going through the wedding ceremony, that's why.

Lynn:	Nöq um naat tuwat qa hakiy tuwa?	And you yourself haven't found anyone?
Carolyn:	Qa'é. Nu' naat pas kyaanawakna.	No. I'm being very choosy.
Lynn:	Is askwali. Nu' pay nímani, taq kus tavki.	Thank you. I am going home, it is late evening already.
Carolyn:	Ta'á. Um ason piw a'ni.	Okay. You come back again.

LESSON 8: NEGATION

Vocabulary

kuuyi 'water'
Hopilavayi 'Hopi language'
tuupevu '(cooked sweet) corn'
ngahu 'medicine'
taskyavi 'yellow'
pa'angwa 'help'
wehe 'spill'
wéhekna 'cause to spill'
tutuqayi 'learn, study'
tutuqayna 'teach'

Grammar

The most common way to make a Hopi sentence negative is by adding to it the particle qa 'not'. For instance, the sentence Nu' put pa'angwa 'I helped her', with qa added, becomes Nu' put qa pa'angwa 'I didn't help her'. Normally qa comes directly before the predicate in a negative sentence; thus it is directly before the verb pa'angwa in the above example.

Exercise A

Make the following sentences negative, and then translate.

(1) Um ngahut wéhekna. 'You spilled the medicine.'
(2) I' ngahu wehe. 'This medicine spilled.'
(3) Nu' pu' Hopilavayit tutuqayi. 'I am studying Hopi now.'
(4) Itam tuupevut nöönösa. 'We ate corn.'
(5) David tiyo. 'David is a boy.'

Exercise B

Translate.

(1) That woman didn't spill the water.
(2) This corn isn't yellow.

(3) She isn't teaching Hopi.

(4) The man isn't eating meat now.

(5) We are not women.

Grammar

You have seen that the negative particle qa normally occurs before the predicate in a Hopi sentence. Occasionally it occurs in some other position; when it does, the force of negation falls on the element it directly precedes. For example, consider the sentence Tiyo qa kuuyit wéhekna 'The boy didn't spill the water'. Here qa precedes the object kuuyit 'water' rather than the predicate wéhekna 'spilled'. The sentence implies that it wasn't the water the boy spilled, but rather something else. That is, the sentence does not deny that spilling occurred, only that the spilling happened to the water. The object kuuyit 'water' receives the force of the negation.

Exercise C

Translate.

(1) Wuuti qa ngahut wéhekna.

(2) Pam nuy qa Hopilavayit tutuqayna.

(3) Puma tootim qa taavok öki.

(4) Ina qa nuy ngahut maqa.

(5) Ina nuy qa ngahut maqa.

Exercise D

Translate.

(1) The women didn't run.

(2) My father isn't around.

(3) The girl isn't making piki now.

(4) The horse didn't bite the dog.

(5) The horse didn't bite the dog.

(6) The horse didn't bite the dog.

(7) Men are not women.

(8) Those horses didn't run yesterday.

(9) You aren't eating now.

(10) She isn't teaching us Hopi now.

Answers

Exercise A

(1) Um ngahut qa wéhekna. 'You didn't spill the medicine.'

(2) I' ngahu qa wehe. 'This medicine didn't spill.'

(3) Nu' pu' Hopilavayit qa tutuqayi. 'I am not studying Hopi now.'

(4) Itam tuupevut qa nöönösa. 'We didn't eat corn.'

(5) David qa tiyo. 'David is not a boy.'

Exercise B

(1) Pam wuuti kuuyit qa wéhekna.

(2) I' tuupevu qa taskyavi.

(3) Pam Hopilavayit qa tutuqayna.

(4) Pam taaqa pu' sikwit qa tuumoyta.

(5) Itam qa momoyam.

Exercise C

(1) The woman didn't spill the medicine.

(2) She isn't teaching me Hopi.

(3) Those boys didn't arrive yesterday.

(4) My father didn't give me medicine.

(5) My father didn't give me medicine.

Exercise D

(1) Puma momoyam qa yuutu.

(2) Ina qa waynuma.

(3) Pam maana pu' qa piklawu.

(4) Kawayo pookot qa kuuki.

(5) Qa kawayo pookot kuuki.

(6) Kawayo qa pookot kuuki.

(7) Taataqt qa momoyam.

(8) Puma kawayom qa taavok yuutu.

(9) Um qa pu' tuumoyta.

(10) Pam pu' itamuy Hopilavayit qa tutuqayna.

LESSON 9: POSSESSIVES

Vocabulary

kwuhu 'wood'	awta 'bow'
sikisve 'car'	-qööqa 'older sister'
sipaltsoki 'peach tree'	-na 'father'
manawya 'little girl'	siihu 'intestine'
tsay(hoya) 'child'	-nööma 'wife'

Grammar

In the phrase my dog, the word my is called a "possessive", because it indicates that I possess the dog. Possessives in Hopi are not separate words; instead they are attached directly to the noun they go with. For example, to say 'my dog' in Hopi, you attach the possessive i- 'my' to the noun pooko 'dog', giving you the two-part word ipooko 'my dog'. Here are the basic Hopi possessives:

Singular Possessives		Plural Possessives	
i-	'my'	itaa-	'our'
uu-	'your'	umuu-	'your PL'
-'at	'his, her, its'	-'am	'their'

Observe that the possessives -'at and -'am follow the noun they modify, while the others all precede. 'His dog', for instance, is pooko'at.

There are a few irregularities you should be aware of, particularly in the case of kinship terms. For example, itaa- shortens to ita- before -na 'father': itana 'our father'. With a preceding possessor element (but not with -'at or -'am), -qööqa and -nööma shorten their first vowel, e.g. inöma 'my wife'.

Exercise A

Translate.

(1) pooko'am (2) ina (3) itana (4) siihu'at (5) uukwuhu
(6) umuutsay (7) imanawya (8) itaaqöqa (9) moosa'at
(10) umuukawayo

Exercise B

Translate.

(1) their dog (2) your peach tree (3) my wife (4) our meat
(5) your PL older sister (6) our medicine (7) her mouse
(8) my bird (9) your father (10) their eagle

Grammar

You should be aware of several things that sometimes happen to a noun when a possessive is added to it. With some nouns, in particular kiihu 'house', the ending -hu may drop when a possessive is added. 'My house' can therefore be either ikiihu, with the ending, or iki, without it. Notice that the vowel ii of kiihu shortens to i when the possessive is added and -hu is dropped; this is due to two other phenomena.

First, adding a possessive to a noun may cause the placement of accent to change, since it changes the number of syllables in the word and the number of syllables affects accent. As you learned in Lesson 3, words with two syllables are always stressed on the first; words with more than two syllables may be stressed on either the first or the second. Ngahu 'medicine' has just two syllables, so the first must be accented: ngáhu. However, ngahu'am 'their medicine' has three syllables, and since the vowel of the first syllable is short and followed by only one consonant, it is the second vowel that is stressed: ngahú'am. Note that the accent follows the regular rule of Lesson 3 in both instances.

Second, a vowel that is normally long may shorten when it is unstressed and follows the stressed vowel. For example, the aa of kwaahu 'eagle' is stressed when this noun occurs by itself or in the combination ikwaahu

'my eagle': kwáahu, ikwáahu. With itaakwahu 'our eagle', however, accent (by the regular rule) must fall on the aa of itaa-: itáakwahu; and the first vowel of kwaahu thus shortens from aa to a, since it is unstressed and follows the stressed vowel.

Now consider 'my house' once again. When i- 'my' is added to kiihu 'house', the ending -hu drops, yielding ikii; since this word has two syllables, stress must fall on the first: íkii. Now, since the vowel ii is unstressed and follows the stressed vowel, it shortens to i, giving íki 'my house'. We see, then, that the precise form of a word often depends on the interaction of several different principles.

Finally, you will recall that words which we write with an initial vowel in reality begin with a glottal stop, which we do not write because its presence is automatic in this position and there is no need to write it all the time (Lesson 2). Thus a word like awta 'bow', were we to write it in full detail, would actually be 'awta. When a possessive is added to the beginning of such a word, we write the glottal stop, because it is no longer word-initial: i'awta 'my bow'. Observe that the four possessive elements that go at the beginning of a word themselves all begin in glottal stops, according to the same principle. Thus, if we were to write 'my bow' in full detail, it would be given as 'i'awta (and with accent marked, as 'i'áwta).

Exercise C

Give the Hopi forms for the expressions below. Write these forms in full phonetic detail, including accent marking and all glottal stops. Then write the same forms as they will normally be written, with regular accent and word-initial glottal stops omitted.

(1) wood (2) their wood (3) little girl (4) my little girl
(5) our little girl (6) your PL bow (7) his bow
(8) his house (two ways) (9) my intestine (10) your intestine

Exercise D

Change the possessives in the words below from singular to the corresponding plural form. Then translate.

(1) síḱisve'at (2) uusipaltsoki (3) imoosa (4) uukwahu

(5) na'at (6) ikuuyi

Grammar

With the possessives -'at and -'am, a noun designating the possessor can be used in addition to the possessive ending. This noun appears in object form, and it precedes the possessed noun. For example, 'the man's medicine' would be taaqat ngahu'at. This formula describes the pattern that must be followed:

POSSESSOR NOUN	+	OBJECT ENDING		POSSESSED NOUN	+	POSSESSIVE ENDING
taaqa		-t		ngahu		-'at

The object pronouns put 'him, her, it' and pumuy 'them' may also be used in this pattern. Thus 'his medicine' can be either put ngahu'at or simply ngahu'at, and 'their medicine' can be either pumuy ngahu'am or simply ngahu'am.

Exercise E

Translate.

(1) wuutit awta'at (2) pumuy síḱisve'am (3) manawyat qööqa'at

(4) tsayhoyat sipaltsoki'at (5) pumuy pooko'am (6) maanat moosa'at

Exercise F

Translate.

(1) My bow is red.

(2) Their horse is running.

(3) Our cat is small.

(4) Your PL older sister is making piki.

(5) His house is new.

(6) Your eagle isn't eating the meat.

(7) The boy's medicine is yellow.

(8) The girl's mouse is white.

(9) His car is black.

(10) Our house isn't white.

Answers

Exercise A

(1) their dog (2) my father (3) our father (4) his intestine

(5) your wood (6) your PL child (7) my little girl

(8) our older sister (9) his cat (10) your PL horse

Exercise B

(1) pooko'am (2) uusipaltsoki (3) inǒma (4) itaasikwi

(5) umuuqǒqa (6) itaangahu (7) pǒǒsa'at (8) itsiro

(9) uuna (10) kwaahu'am

Exercise C

(1) kwúhu, kwuhu (2) kwuhú'am, kwuhu'am (3) manáwya, manawya

(4) 'imánawya, imanawya (5) 'itáamanawya, itaamanawya

(6) 'umúu'awta, umuu'awta (7) 'áwta'at, awta'at

(8) kíihu'at, kiihu'at; kíi'at, kii'at (9) 'isíihu, isiihu

(10) 'úusihu, uusihu

Exercise D

(1) síkisve'am 'their car' (2) umuusipaltsoki 'your PL peach tree'

(3) itaamosa 'our cat' (4) umuukwahu 'your PL eagle'

(5) na'am 'their father' (6) itaakuyi 'our water'

Exercise E

(1) the woman's bow (2) their car (3) the little girl's older sister

(4) the child's peach tree (5) their dog (6) the girl's cat

Exercise F

(1) I'awta paalangpu.

(2) Pumuy kawayo'am wárikiwta.

(3) Itaamosa hiisayhoya.

(4) Umuuqöqa piklawu.

(5) Put kii'at puuhu.

(6) Uukwahu sikwit qa tuumoyta.

(7) Tiyot ngahu'at taskyavi.

(8) Maanat pöösa'at qööts̈a.

(9) Put sík̀isve'at qömavi.

(10) Itaaki qa qööts̈a.

LESSON 10: DUAL NOUNS

Vocabulary

atsvewa 'chair'
kyaaro 'parrot'
taavo 'cottontail'
sowi 'jackrabbit'
nevni 'greens'

suukya' 'one'
lööyöm 'two'
naayawi 'fighting'
saavuta 'chop'
tuku 'cut'

Grammar

A word like girl, which refers to just one person, is said to be "singular". Girls, on the other hand, refers to more than one person and is said to be "plural". You have already learned the plural form of certain Hopi nouns; for example, maana 'girl' is singular, and the corresponding plural form is mamant 'girls'.

In Hopi, when a noun is plural it is understood to designate three or more individuals. If you want to designate precisely two individuals, you must use a special form of the noun called the "dual". The rule for making dual nouns is simple: just add the ending -vit to the singular form of the noun. Thus the dual of maana, for instance, is maanavit 'two girls' (or 'girls DL').

Exercise A

Translate.

(1) taaqavit (2) lööyöm kyaarovit (3) suukya' kyaaro
(4) lööyöm sowivit (5) momoyam (6) wuutivit (7) lööyöm pookovit
(8) suukya' taavo (9) atsvewavit (10) lööyöm sikisvevit

Exercise B

Translate.

(1) one boy (2) two boys (3) boys (4) cats DL (5) two mice
(6) one man (7) men DL (8) men (9) two houses (10) eagles DL

Grammar

For most dual nouns ending in -vit there is a shorter version ending just in -t. Thus for 'girls DL' one can say either maanavit or just maanat. The form with -t alone happens to look like the object form of the noun, which also ends in -t, but you must be careful not to confuse the two. Maanat 'girls DL' is a subject form, not an object form; when maanat is an object noun, it is always singular.

Exercise C

The following are all dual nouns. Change the long form of the dual ending to the short form, or conversely, and translate.

(1) pookovit (2) moosat (3) atsvewat (4) tsirovit
(5) kiihuvit (6) kawayovit (7) kwaahut (8) kyaarot
(9) taaqat (10) taavovit

Exercise D

Translate the following sentences, being particularly careful to distinguish between dual subjects and singular objects.

(1) Nu' maanat pa'angwa.
(2) Maanat nuy pa'angwa.
(3) Pookot sowit nöösa.
(4) Pam pookot tuku.
(5) Pam taavot taavok tuwa.
(6) Taavot nevnit taavok nöösa.

Grammar

You have seen that dual nouns can be preceded by the numeral lööyöm 'two' if one wishes to emphasize that precisely two objects

are involved. Demonstratives can also accompany dual nouns; when they do, they precede both the numeral (if present) and the noun. You do not have to learn any new demonstrative forms, however, since the regular plural demonstratives you already know are used with dual nouns. For example, puma lɔ̃ɔyɔ̃m maanavit means 'those two girls'.

Exercise E

Translate.

(1) these cats DL (2) yonder two houses (3) those parrots DL
(4) these two cars (5) those children DL (6) yonder two horses
(7) those two jackrabbits (8) yonder cottontails DL
(9) these two chairs (10) those two women

Grammar

You may remember from Lesson 6 that verbs have special forms when their subject is plural; for example, Maana pitu means 'The girl arrived', but for the plural, we have Mamant ɔ̃ki 'The girls arrived'. However, verbs do not have special dual forms. When the subject of a verb is dual, the regular singular form of the verb is used. Thus Maanavit pitu means 'The girls DL arrived'.

We see, then, that dual nouns behave in some respects like singular nouns (for example they take the singular form of the verb) and in other respects like plural nouns (for example they take the plural form of the demonstrative). Sometimes a subject consists only of a plural demonstrative or plural pronoun. When this happens, you can tell from the form of the verb whether the subject is understood to be dual or plural. If the verb is singular, as in the sentence Puma pitu 'They DL arrived', you know the subject must be dual; if the verb is plural, as in the sentence Puma ɔ̃ki 'They PL arrived', you know the subject must be plural. For further illustration, go back to Lesson 5; numerous sentences with plural pronoun subjects and singular verbs were given in that lesson, and in each case the subject is understood to designate precisely two individuals.

Exercise F

Translate.

(1) Puma wari.
(2) Puma yuutu.
(3) Itam sikwit nöösa.
(4) Itam sikwit nöönösa.
(5) Mima qatu.
(6) Mima yeese.
(7) Uma taavok pitu.
(8) Uma taavok öki.
(9) Ima qa wari.
(10) Ima qa yuutu.

Exercise G

Translate.

(1) The cats DL are fighting.
(2) Those two men chopped the wood.
(3) The woman ate the greens.
(4) The women DL ate the greens.
(5) The women PL ate the greens.
(6) The men DL cut me.
(7) Those boys DL are fighting.
(8) One chair arrived.
(9) These two men chopped the peach tree.
(10) We DL didn't fall yesterday.

Answers

Exercise A

(1) men DL (2) two parrots (3) one parrot (4) two jackrabbits
(5) women (6) women DL (7) two dogs (8) one cottontail
(9) chairs DL (10) two cars

Exercise B

(1) suukya' tiyo (2) lööyöm tíyovit (3) tootim (4) moosavit
(5) lööyöm pöösavit (6) suukya' taaqa (7) taaqavit (8) taataqt
(9) lööyöm kiihuvit (10) kwaahuvit

Exercise C

(1) pookot 'dogs DL' (2) moosavit 'cats DL' (3) atsvewavit 'chairs DL'
(4) tsirot 'birds DL' (5) kiihut 'houses DL' (6) kawayot 'horses DL'
(7) kwaahuvit 'eagles DL' (8) kyaarovit 'parrots DL'
(9) taaqavit 'men DL' (10) taavot 'cottontails DL'

Exercise D

(1) I helped the girl.
(2) The girls DL helped me.
(3) The dogs DL ate the jackrabbit.
(4) She cut the dog.
(5) He found a cottontail yesterday.
(6) The cottontails DL ate greens yesterday.

Exercise E

(1) ima moosavit (2) mima lööyöm kiihuvit (3) puma kyaarovit
(4) ima lööyöm sikisvevit (5) puma tsavhoyavit (6) mima lööyöm kawayovit (7) puma lööyöm sowivit (8) mima taavovit
(9) ima lööyöm atsvewavit (10) puma lööyöm wuutivit

Exercise F

(1) They DL ran.
(2) They PL ran.
(3) We DL ate meat.
(4) We PL ate meat.
(5) Those yonder DL sit.
(6) Those yonder PL sit.
(7) You DL arrived yesterday.
(8) You PL arrived yesterday.
(9) These DL didn't run.
(10) These PL didn't run.

Exercise G

(1) Puma moosavit naayawi.
(2) Puma 'lööyöm taaqat kwuhut saavuta.
(3) Pam wuuti nevnit nöösa.
(4) Puma wuutivit nevnit nöösa.
(5) Puma momoyam nevnit nöönösa.

(6) Taaqavit nuy tuku.

(7) Puma tíyovit naayawi.

(8) Suukya' atsvewa pitu.

(9) Ima lööyöm taaqavit sipaltsokit saavuta.

(10) Itam taavok qa poosi.

LESSON 11: PLURAL NOUNS

Vocabulary

sino 'person'	tsomo 'hill'
tama 'tooth'	yaqa 'nose'
soohu 'star'	suru 'tail'
siivu 'pot'	ɔ̈lɔ̈ 'hole'
tamɔ̈ 'knee'	saaqa 'ladder'
mangya 'lamb'	mongwu 'owl'

Grammar

There are a number of different ways of forming plural nouns in Hopi. Plural noun formation follows certain patterns which are easy to learn, but you must remember which pattern is applicable to each particular noun. For some nouns, however, the plural is completely unpredictable; it follows none of the general patterns and may not even resemble the singular. You will recall, for example, that the plural of wuuti 'woman' is momoyam 'women'.

The simplest pattern for forming plural nouns is to add the ending -m to the singular noun form. The plural of tsiro 'bird', for instance, is tsirom 'birds'.

SINGULAR NOUN	+	PLURAL ENDING	=	PLURAL NOUN
tsiro		-m		tsirom

Exercise A

Translate.

(1) sinom (2) tootim (3) kawayom (4) iqɔ̈qam
(5) atsvewam (6) sowim (7) sík̀isvem (8) itanam

Grammar

The second pattern consists of two steps: (1) duplicate the initial consonant and vowel at the beginning of the word; and (2) shorten the original initial vowel. Take the noun saaqa 'ladder', for example. The initial consonant and vowel, i.e. the initial syllable, is saa. By duplicating this syllable at the beginning of the word, we obtain saa-saaqa. Then we shorten the original occurrence of aa to a, yielding saa-saqa. This is the correct plural form: saasaqa 'ladders'.

In the previous example, the initial vowel happened to be long. If it happens instead to be short, the same steps are carried out, except that the shortened version of a short vowel must be understood to be no vowel at all; that is, the original initial short vowel disappears in the plural after it is duplicated. Consider tama 'tooth', for example. First we duplicate the initial syllable: ta-tama. Then the original initial vowel is shortened, i.e. dropped: ta-tma. This is the correct plural form: tatma 'teeth'.

Here is a way of viewing these steps:

SINGULAR NOUN:	saaqa	tama
DUPLICATION:	saa-saaqa	ta-tama
SHORTENING:	saa-saqa	ta-tma
PLURAL NOUN:	saasaqa	tatma

Exercise B

Make the following nouns plural, then translate.

(1) kiihu (2) tamɔ̃ (3) siihu (4) sino (5) yaqa

(6) wuuti (7) siivu (8) tsomo (9) qɔ̃lɔ̃ (10) tsiro

Grammar

The third pattern for forming plurals is a variant of the second pattern. You simply make the plural as predicted by the second pattern, and then add the ending -t or, less commonly, -m to the result. Consider

kwaahu 'eagle', for example. We duplicate the first syllable to give kwaa-kwaahu. We shorten the original initial vowel: kwaa-kwahu. Then we add the ending -t: kwaakwahut 'eagles'.

With some nouns which form their plural in accordance with this third pattern, the final vowel is dropped when -t is added, for example with the noun taaqa 'man': taataqt 'men'. Below the formation of these two plural nouns is sketched step by step.

SINGULAR NOUN:	kwaahu	taaqa
DUPLICATION:	kwaa-kwaahu	taa-taaqa
SHORTENING:	kwaa-kwahu	taa-taqa
ADD ENDING:	kwaa-kwahu-t	taa-taqa-t
DROP FINAL VOWEL:		taa-taq-t
PLURAL NOUN:	kwaakwahut	taataqt

Exercise C

Give the singular for each of these plural forms.

(1) soosohut (2) moomost (3) mamant (4) susrut
(5) mamngyam (6) taatavt (7) momngwut (8) momoyam
(9) sipaltsotski (10) kwukwhu

Exercise D

Make these nouns plural.

(1) kawayo (2) yaqa (3) taavo (4) suru (5) saaqa
(6) mangya (7) tiyo (8) tamö (9) soohu (10) uuqöqa

Exercise E

Translate.

(1) The people are sitting.
(2) That cat ran.
(3) Those cats DL ran.
(4) Those cats PL ran.
(5) We are women.

(6) We are not men.

(7) Yonder eagles ate the meat.

(8) He found a hole.

(9) The owls arrived yesterday.

(10) They are not lambs.

Answers

Exercise A

(1) people (2) boys (3) horses (4) my older sisters

(5) chairs (6) jackrabbits (7) cars (8) our fathers

Exercise B

(1) kiikihu 'houses' (2) tatmö 'knees' (3) siisihu 'intestines'

(4) sinom 'people' (5) yayqa 'noses' (6) momoyam 'women'

(7) siisivu 'pots' (8) tsotsmo 'hills' (9) qöqlö 'holes'

(10) tsirom 'birds'

Exercise C

(1) soohu (2) moosa (3) maana (4) suru (5) mangya

(6) taavo (7) mongwu (8) wuuti (9) sipaltsoki (10) kwuhu

Exercise D

(1) kawayom (2) yayqa (3) taatavt (4) susrut

(5) saasaqa (6) mamngyam (7) tootim (8) tatmö

(9) soosohut (10) uuqöqam

Exercise E

(1) Sinom yeese.

(2) Pam moosa wari.

(3) Puma moosavit wäri.

(4) Puma moomost yuutu.

(5) Itam momoyam.

(6) Itam qa taataqt.

(7) Mima kwaakwahut sikwit nöönösa.

(8) Pam qölöt tuwa.

(9) Momngwut taavok öki.

(10) Puma qa mamngyam.

LESSON 12: MORE ABOUT OBJECTS

Vocabulary

niina 'kill'
ngöyva 'chase'
hiiko 'drink'
soma 'tie'
ngu'a 'catch'
aw tayta 'look at'
siiwi 'onion'
koona 'squirrel'
tumna 'potato'
palamori 'red beans'

Grammar

In Lesson 7 you learned that object nouns and pronouns have special forms that mark them as objects. Object nouns take the ending -t for this purpose. The object pronouns are nuy, ung, put, itamuy, umuy, and pumuy; note that one of them ends in t and four of them in y.

Demonstratives also have special object forms ending in t or y. They are used when the demonstrative is itself the object of a verb or when it modifies a noun that is the object of a verb. Here is a summary of the demonstrative forms, including the subject forms, which you already know, and the object forms, which you should now learn.

Demonstratives

Subject		Object	
Singular	Plural	Singular	Plural
i'	ima	it	imuy
pam	puma	put	pumuy
mi'	mima	mit	mimuy

Observe that the singular object demonstratives end in t, and the plural object demonstratives in y.

Exercise A

Give the object forms of the expressions below. Remember that if an expression consists of both a demonstrative and a noun, both have to be put into object form.

(1) i' koona (2) pam palamori (3) mi' pooko (4) puma
(5) itam (6) mi' atsvewa (7) mima (8) um (9) pam siivu
(10) ima

Exercise B

Translate.

(1) That jackrabbit ran.
(2) I chased that jackrabbit.
(3) This potato is red.
(4) She looked at this potato.
(5) Yonder house is white.
(6) He is painting yonder house.

Grammar

You know that simple nouns take the ending -t to mark them as objects. However, when a noun is made complex in certain ways, -y rather than -t is used when it functions as an object. One such case is that of dual nouns.

From Lesson 10 you recall that nouns are made dual by the addition of the ending -vit, or sometimes just -t. When a dual noun is used as an object, the object ending -y is added on after the dual ending; as are certain other endings, however, the dual ending is lengthened to -vitu or -tu when the -y object marker is attached to it. With maana 'girl', for example, the dual is either maanavit or just maanat, and the object forms of these respective duals are maanavituy and maanatuy. Here is the formula for making dual nouns into objects:

SINGULAR NOUN	+	DUAL ENDING	+	OBJECT ENDING	=	DUAL NOUN OBJECT
maana		-vitu		-y		maanavituy
maana		-tu		-y		maanatuy

The numeral lööyöm 'two' also has an object form, namely löqmuy. Corresponding to the subject form puma lööyöm maanavit 'those two girls', then, we have the object form pumuy löqmuy maanavituy.

Exercise C

Change these object forms from singular to dual.

(1) put maanat (2) it koonat (3) kawayot (4) mit kiihut
(5) atsvewat (6) taavot (7) it síḱisvet (8) mit kwaahut
(9) siiwit (10) put ngahut

Exercise D

Translate.

(1) My dog killed these squirrels DL.
(2) I looked at those two houses.
(3) She tied yonder horses DL.
(4) Our cat ate two onions.
(5) She chased the mice DL.
(6) Milo caught two jackrabbits.

Grammar

Two other types of nouns that take -y for their object ending are possessed nouns and plural nouns. For example, 'my medicine' is ingahu when used as a subject, but ingahuy when used as an object. Plural nouns ending in -t or -m expand these to -tu and -mu when -y is added to them to make plural object nouns; for instance, the object form of mamant 'girls' is mámantuy.

Exercise E

Give the object forms of the expressions below.

(1) ipooko (2) itana (3) moomost (4) uukwuhu (5) mamngyam

(6) sowim (7) umuukwahu (8) kawayom (9) taatavt (10) tsirom

Exercise F

Translate.

(1) Pam ingahuy hiiko.

(2) Um imuy kookontuy qa tuwa.

(3) Pam wuuti atsvewamuy ɔenta.

(4) Mi' moosa ipöösay ngu'a.

(5) Pam uukwahuy niina.

Exercise G

Translate.

(1) Those women DL killed this squirrel.

(2) That man's horse is eating red beans.

(3) The two boys tied my eagle.

(4) I chased the two boys.

(5) This squirrel bit my older sisters.

(6) The tail of this mouse is white.

(7) You spilled my medicine.

(8) I didn't recognize those boys.

(9) The little girl gave me two onions.

(10) My cat's tail is black.

Answers

Exercise A

(1) it koonat (2) put palamorit (3) mit pookot (4) pumuy

(5) itamuy (6) mit atsvewat (7) mimuy (8) ung

(9) put siivut (10) imuy

Exercise B

(1) Pam sowi wari.

(2) Nu' put sowit ngöyva.

(3) I' tumna paalangpu.

(4) Pam it tumnat aw tayta.

(5) Mi' kiihu qöötsa.

(6) Pam mit kiihut penta.

Exercise C

(1) pumuy maanavituy (2) imuy koonavituy (3) kawayovituy

(4) mimuy kiihuvituy (5) atsvewavituy (6) taavovituy

(7) imuy síḱisvevituy (8) mimuy kwaahuvituy (9) siiwivituy

(10) pumuy ngahuvituy

Exercise D

(1) Ipooko imuy koonavituy niina.

(2) Nu' pumuy löqmuy kiihuvituy aw tayta.

(3) Pam mimuy kawayovituy soma.

(4) Itaamosa löqmuy siiwivituy nöösa.

(5) Pam pöösavituy ngöyva.

(6) Milo löqmuy sowivituy ngu'a.

Exercise E

(1) ipookoy (2) itanay (3) moomostuy (4) uukwuhuy

(5) mamngyamuy (6) sowimuy (7) umuukwahuy (8) kawayomuy

(9) taatavtuy (10) tsiromuy

Exercise F

(1) She drank my medicine.

(2) You didn't see these squirrels.

(3) The woman is painting chairs.

(4) Yonder cat caught my mouse.

(5) He killed your eagle.

Exercise G

(1) Puma wuutivit it koonat niina.

(2) Put taaqat kawayo'at palamorit tuumoyta.

(3) Puma lööyöm tíyovit ikwaahuy soma.

(4) Nu' pumuy lõqmuy tíyovituy ngöyva.

(5) I' koona iqöqamuy kuuki.

(6) It pöösat suru'at qööts̈a.

(7) Um ingahuy wéhekna.

(8) Nu' pumuy tootimuy qa maamatsi.

(9) Pam manawya nuy löqmuy siiwivituy maqa.

(10) Imoosay suru'at qṍmavi.

DIALOG 3: A TALK WITH GRANDMOTHER

Vocabulary

tuvko 'younger brother'	písoq'a 'busy'
hohonaqa 'play'	sun 'still, motionless'
-tsaki 'do'	hak 'who?'
wikkyang 'take along'	hinoq 'why?'
aqni 'go there'	amum 'with him'
haalayi 'be happy'	amumum 'with them'
wuuyavo 'long time'	ang 'around'

Dialog

Grandmother:	Um hinoq pu' sun pa' qatuwta? Um ang waynume' haalayni.	Why are you sitting there so still? Go walk around so you can be happy.
Julian:	Nu' kus hakiy amum hohonaqlawni. Nu' as Duane nit David aqniqw, puma písoq'a.	I don't know who to play with. I went to Duane and David, but they are busy.
Grandmother:	Puma hintsakqe pas písoq'a?	What are they doing to be so busy?
Julian:	Puma Hopilavayit tutuqayi.	They are learning the Hopi language.
Grandmother:	Tsángawpi'i. Hak pumuy tutuqayna?	That is good. Who is teaching them?
Julian:	Pumuy na'amú. Pu' pay wuuyavo tutuqayya.	Their father. They've been studying for some time.

Grandmother:	Um aqne' amumum tutuqayni. Um uutuvkoy Perryt wikkyangni.	Go over and study with them. Take your little brother Perry along.
Julian:	Ta'á.	Okay.

LESSON 13: DURATIVE VERBS

Vocabulary

wunu 'stand'
wa'ǒ 'lie'
wayma 'walk'
yokva 'rain'
umu 'thunder'
nuvati 'snow'
riya 'spin'
ríyakna 'cause to spin'
wuuwanta 'think'
naayawva 'fight'
noonova 'eating PL'
ǒhǒ 'cough'

Grammar

You learned in Lesson 4 that many Hopi verbs distinguish between a "simple" form, which views the action as a whole and tends to imply its completion, and a "durative" form, which emphasizes the duration or ongoing character of the action and does not imply its completion. In this lesson we will study the ways of forming durative verbs from their simple forms.

There are many patterns for making verbs durative, and one cannot always predict which pattern a given verb will follow. Nevertheless, by learning these patterns you will simplify the task of learning the durative forms.

For some verbs, basically those in which the notion of duration is inherent, the durative form is the same as the simple form. This is true, for example, with the verb qatu 'sit'. The sentence Pam qatu can thus mean 'He sits', 'He sat', 'He is sitting', or 'He was sitting'.

Exercise A

The verbs in these sentences are all durative. Translate.

(1) Itaaso qatu.

(2) Mi' wuuti wuuwanta.

(3) Pam pooko sowit aw tayta.

(4) Ituvko yev wunu.

(5) Um qa wayma.

Grammar

One way of making a verb durative is by adding an ending to the simple form. A number of different endings can be used. One such ending is -lawu, as in maamatslawu 'recognizing', the durative form of maamatsi 'recognize'.

Another very important durative ending is -ta. It can be used alone, or in the expanded versions -wta, -nta, and -'ta. You already know, for example, that penta 'painting' is the durative form of peena 'paint'. Similarly, by adding -nta to niina 'kill' we obtain niinanta 'killing', and by adding -wta to qatu 'sit' or wunu 'stand' we obtain qatuwta 'sitting' or wunuwta 'standing' (which are alternatives to qatu 'sitting' or wunu 'standing'). Tuwa'ta 'seeing' is the durative of tuwa 'see'.

Notice that adding a durative ending to a verb may cause vowels to shorten or drop. Thus, when -ta is added to peena, the ee of peena shortens, and the a drops, leaving pen: penta 'painting'.

Exercise B

Translate.

(1) Nu' pumuy qa pa'angwanta.

(2) Pam qa wunuwta.

(3) Puma moosavituy niinanta.

(4) I' manawya siivut penta.

(5) Nu' yev qatuwta.

Grammar

The ending -ta enters into still other patterns for making verbs durative. Often the -wta version of this ending is used in conjunction with the ending -ki, forming the longer ending -kiwta. An example is wárikiwta 'running', the durative form of wari 'run'.

With certain verbs, such as riya 'spin', a longer form with the meaning 'cause' can be formed by adding the ending -ki just mentioned and the ending -na 'cause'. Thus ríyakna means 'cause to spin' or 'make spin' (or just 'spin', where this is understood as taking an object) -- note that the vowel drops from -ki in this combination. The durative form of verbs such as these is made by adding the ending -ta. 'Causing to spin' is therefore ríyakinta; in this durative form, the vowel of -ki remains but the vowel of -na drops. You see in such examples some of the ways in which the precise pronunciation of a word may be affected by the addition of endings or other elements.

With some verbs, such as umu 'thunder', the addition of the durative ending -ta causes the last consonant and vowel of the verb to be duplicated. By duplicating the last consonant and vowel of umu, namely mu, we obtain umumu; by adding -ta to umumu, we obtain the correct durative form, umumuta 'thundering'.

Exercise C

Translate.

(1) Puma momoyam yuutukiwta.

(2) Pam öhöhöta.

(3) Tiyo put maanat aw tayta.

(4) Pam pev wá'ökiwta.

(5) Um ngahut wéhekinta.

Grammar

Another way to form durative verbs is by duplicating the initial consonant and vowel of the simple form; the pattern is the same as the

one you learned for forming plural nouns in Lesson 11. The durative form of tuku 'cut', for example, is tutku 'cutting', made by copying the initial tu and then shortening the original first vowel.

Sometimes the durative is formed by omitting the final syllable of the simple form, as when naayawva 'fight' shortens to naayawi 'fighting' by loss of the final syllable -va.

Often the durative is formed according to two patterns simultaneously. For instance, ngöyva 'chase' is made durative by (1) dropping the final syllable -va; and (2) adding -ta: ngöyta 'chasing'. To take another example, the durative of yokva 'rain' is yooyoki 'raining', formed by (1) duplicating the initial syllable yo; and (2) dropping the final syllable va.

Finally, the formation of a durative verb may be partly or totally irregular. The durative of nöönösa 'eat PL' is noonova 'eating PL', for example.

Exercise D

Translate.

(1) Nu' kwuhut saavulawu.

(2) Pam ung tuupevut mamqa.

(3) Uuso piklawu.

(4) Umuuqöqa tsotso'lawu.

(5) Pam wuuti put taaqat tsoonanta.

Exercise E

Give the simple forms of these durative verbs.

(1) wéhekinta (2) öhöhöta (3) niinanta (4) penta (5) qatuwta

(6) yuutukiwta (7) tutku (8) nuvalawu (9) tuumoyta (10) naayawi

Exercise F

Give the durative forms of these simple verbs.

(1) wunu (2) tso'omti (3) ngöyva (4) wuuwanta (5) pikta

(6) pa'angwa (7) wayma (8) nöönösa (9) öhö (10) yokva

Exercise G

Translate.

(1) It is thundering.

(2) It is not snowing.

(3) My father isn't thinking.

(4) Those squirrels DL are fighting.

(5) Yonder boys are eating red beans.

(6) She is coughing.

(7) The two women are walking.

(8) I am looking at this peach tree.

(9) The cat is lying there.

(10) The eagle is chasing the parrot.

Answers

Exercise A

(1) Our grandmother is sitting.

(2) Yonder woman is thinking.

(3) That dog is looking at a jackrabbit.

(4) My younger brother is standing here.

(5) You are not walking.

Exercise B

(1) I am not helping them.

(2) She isn't standing.

(3) They DL are killing the cats DL.

(4) This little girl is painting a pot.

(5) I am sitting here.

Exercise C

(1) Those women are running.

(2) He is coughing.

(3) The boy is looking at that girl.

(4) She is lying there.

(5) You are spilling the medicine.

Exercise D

(1) I am chopping wood.

(2) He is giving you corn.

(3) Your grandmother is making piki.

(4) Your PL older sister is jumping.

(5) That woman is kissing that man.

Exercise E

(1) wéhekna (2) ŏhŏ (3) niina (4) peena (5) qatu (6) yuutu

(7) tuku (8) nuvati (9) nŏŏsa (10) naayawva

Exercise F

(1) wunu (2) tsotso'lawu (3) ngŏyta (4) wuuwanta

(5) piklawu (6) pa'angwanta (7) wayma (8) noonova

(9) ŏhŏhŏta (10) yooyoki

Exercise G

(1) Umumuta.

(2) Qa nuvalawu.

(3) Ina qa wuuwanta.

(4) Puma koonavit naayawi.

(5) Mima tootim palamorit noonova.

(6) Pam ŏhŏhŏta.

(7) Puma lŏŏyŏm wuutivit wayma.

(8) Nu' it sipaltsokit aw tayta.

(9) Moosa pev wá'ŏkiwta.

(10) Kwaahu kyaarot ngŏyta.

LESSON 14: PLURAL VERBS

Vocabulary

wunima 'dance'	qǒya 'kill PL OBJ'
noovata 'cook'	wunuvtu 'stand up'
uuya 'plant'	kwala 'boil'
tuuhota 'hurt'	aarilti 'have hair cut'
leepe 'fall, detach'	aw yori 'look at, face'
láho'ma 'crawl'	pasta 'hoe'

Grammar

You learned in Lesson 10 that the basic form of a verb is used when its subject refers to only one or two individuals. When the subject is plural -- that is, when it refers to three or more individuals -- a special plural form of the verb must be used. In this lesson we will study some of the different patterns for making verbs plural.

Sometimes the plural form of a verb is completely different from the singular form; it follows no general pattern but must be learned as a separate word. You have already learned, for example, that the plural form of tuumoyta 'eating' is noonova 'eating PL'. Similarly, the plural form of waynuma 'be around' is yakta, which does not resemble it at all, the plural of wunima 'dance' is tiiva, and the plural of wunu 'stand' is hoongya (for animate nouns).

Exercise A

Translate.

(1) Itam qatu.
(2) Itam yeese.
(3) Puma wari.
(4) Puma yuutu.
(5) Uma taavok pitu.
(6) Uma taavok ǒki.
(7) Itam wunima.
(8) Itam tiiva.

Grammar

Perhaps the most common pattern for making plural verbs in Hopi is to add the ending -ya to the singular form. The plural form of maamatsi 'recognize', for instance, is maamatsya. Observe that adding the ending -ya sometimes causes the final vowel of the singular form to drop, as the final i of maamatsi does in this example.

You saw in Lesson 13 that some verbs require the ending -ki before the durative ending -wta (e.g. wárikiwta 'running'). The same is true with the plural ending -ya. For example, the plural of öhö 'cough' is öhökya, with the ending -ki followed by the plural ending -ya. Notice once again that the i of -ki drops in this combination.

You also learned in Lesson 13 that -ki can be used with the ending -na, which means 'cause', as in ríyakna 'cause to spin' or kwálakna 'cause to boil'. When a verb formed in this way is made plural by the addition of -ya, the -ya follows the other two endings, e.g. kwálaknaya 'cause to boil PL'.

Exercise B

Translate.

(1) Saasaqa leepekya.

(2) Tootim saaqat leepeknaya.

(3) Puma momoyam nuy awtat maqaya.

(4) Ima moomost iyaqay kuukiya.

(5) Itaaqöqam itamuy pa'angwaya.

Grammar

Another important pattern for making verbs plural is to add the ending -to. This ending does not go at the very end of the word, however. Rather, it is attached directly before the final syllable of the word, usually -ta or -ti. For example, the plural of saavuta 'chop' is saavutota.

Often the syllable before which -to is inserted is the durative ending -ta that you learned in the last lesson. Consider qöya 'kill', for instance. (This particular verb 'kill' is used only when the object is plural, never when it designates only one individual.) The durative form of this verb is qöyanta 'killing', with the -nta durative ending. The plural form of this durative verb is qöyantota, with the plural -to inserted directly before the durative -ta.

Exercise C

Translate.

(1) Mamant noovatota.

(2) Itam taavok pastota.

(3) Puma aariltoti.

(4) Moomost pöösat qa ngöytota.

(5) Puma pu' put pentota.

Grammar

We will examine just two more patterns for forming plural verbs. One of them involves substituting the ending -yungwa for the syllable -ta of the singular. This -ta may be the durative ending or part of the basic verb form. For example, the plural of qatuwta 'sitting' is qatuwyungwa.

The final pattern involves duplicating the initial consonant and vowel of the singular form. This duplication is the same as the one you learned for plural nouns in Lesson 11 and for durative verbs in Lesson 13. The plural of nöösa 'eat', for instance, is nöönösa.

There are, of course, various irregularities. For example, aw tayta 'look at' does not change in the plural or the singular durative. The durative plural involves -yungwa, but instead of the expected aw tayyungwa, we find instead aw taayungwa. The durative naayawi 'fighting' is duplicated in the plural, but the final vowel unexpectedly changes to a: naanaywa. The plural of láho'ma 'crawl' is láho'wisa (see Lesson 29). You will have to learn these and other irregularities as you encounter them.

Exercise D

Translate.

(1) Puma put aw taayungwa.

(2) Itam kwaahut tutwa.

(3) Momoyam yev wá'ǒkiwyungwa.

(4) Mamant hoongya.

(5) Tootim naanaywa.

Exercise E

Give the singular of these plural verbs.

(1) niinantota (2) tiiva (3) peenaya (4) tuuhototа

(5) láho'wisa (6) uyya (7) yakta (8) wunuvtoti

(9) tsoonantota (10) saavutota

Exercise F

Give the plural of these singular verbs.

(1) tuumoyta (2) leepekna (3) qǒyanta (4) tuwa

(5) qatuwta (6) peena (7) penta (8) hiiko (9) pa'angwanta

(10) aarilti

Exercise G

Translate.

(1) It is facing the pot.

(2) They are not facing the pot.

(3) The cats are looking at the dog.

(4) They crawled.

(5) We DL dance.

(6) We PL dance.

(7) They are helping me.

(8) Yonder men are painting a house.

(9) They didn't recognize me.

(10) We boiled water.

Answers

Exercise A

(1) We DL sit.
(2) We PL sit.
(3) They DL ran.
(4) They PL ran.
(5) You DL arrived yesterday.
(6) You PL arrived yesterday.
(7) We DL danced.
(8) We PL danced.

Exercise B

(1) The ladders fell.
(2) The boys made the ladder fall.
(3) Those women gave me a bow.
(4) These cats bit my nose.
(5) Our older sisters helped us.

Exercise C

(1) The girls cooked.
(2) We hoed yesterday.
(3) They had their hair cut.
(4) The cats aren't chasing the mouse.
(5) They are painting it now.

Exercise D

(1) They are looking at it.
(2) We found an eagle.
(3) The women are lying here.
(4) The girls are standing.
(5) The boys are fighting.

Exercise E

(1) niinanta (2) wunima (3) peena (4) tuuhota
(5) láho'ma (6) uuya (7) waynuma (8) wunuvtu
(9) tsoonanta (10) saavuta

Exercise F

(1) noonova (2) leepeknaya (3) qǒyantota (4) tutwa

(5) qatuwyungwa (6) peenaya (7) pentota (8) hikya

(9) pa'angwantota (10) aariltoti

Exercise G

(1) Pam siivut aw yórikiwta.

(2) Puma qa siivut aw yórikiwyungwa.

(3) Moomost pookot aw ta'ayungwa.

(4) Puma láho'wisa.

(5) Itam wunima.

(6) Itam tiiva.

(7) Puma nuy pa'angwantota.

(8) Mima taataqt kiihut pentota.

(9) Puma nuy qa maamatsya.

(10) Itam kuuyit kwálaknaya.

DIALOG 4: TALKING ABOUT KIDS

Vocabulary

wuvaata 'spank, hit'	pay'u 'leave'
navotngwu 'mind, obey'	haqe' 'somewhere'
yu- 'mother'	naamahin 'even though'
-taaha 'uncle'	hikis 'even'
ángwu'ta 'control'	nu'an 'really, very'
kyavtsi'ta 'have respect for'	hìitu 'something PL'
Hopivewa 'Hopi way'	peetum 'some, others'
tuwi'ta 'know, understand'	asá' 'true'
naawakna 'want, like, love'	naav 'oneself'
-ti 'child'	niikyang 'but'
tuuqayta 'knowledgeable, listening'	tus 'must'

Dialog

Jeannette:	Pay pu' pas tsaatsayom nu'an hiitu'u.	Today kids are no good.
Virginia:	Owí. Pay pu' pas qa hakiy aw tuuqayyungwa. Naamahin hak wuvaataq qa nanavtangwu.	Yes. Nowadays they don't listen to anybody. Even when you spank them they don't mind.
Jeannette:	Hikis yumat nöq taahamat qa ángwu'yungwa.	Even the mothers and uncles can't control them.
Virginia:	Qa hiita pu' piw qa hakiy kyavtsi'yungwa.	They don't respect anything or anybody.

Jeannette:	Qa hiita Hopivewat tuwi'yungqe oovi'i. Hikis peetum qa Hopituqayyungwa.	They know nothing about the Hopi way, that's why. There are even some who don't know how to talk Hopi.
Virginia:	Owí. Hak as pumuy tsaatsakmuy Hopilavayit tutuqaynani.	Yes. Someone should teach those young ones the Hopi language.
Jeannette:	Owí asá'. Nöq peetum sinom pay put qa naanawakna, niikyang qa naav tutuqaynaya.	Yes, true. But some people don't want that, yet they are not teaching them themselves.
Virginia:	Nu' tus payni. Taq haqe' itim yuyuttinumya.	I'd better go. My kids are probably running around somewhere.
Jeannette:	Ta'á. Um ason piw a'ni.	Okay. You come again.

LESSON 15: HAVE AND NOT HAVE

Vocabulary

hoohu 'arrow'
kareeta 'wagon'
kwasa 'dress'
tsoongo 'pipe'
paasa 'field'
piiva 'cigarette'
ɔɔnga 'salt'
waakasi 'cow'
lengi 'tongue'
naaqa 'earring'

Grammar

To say that someone has something in Hopi, you do not use a verb like English have, but rather a special ending that goes on the possessed noun. This ending is -'ta (for some Hopi speakers it is -yta or -y'ta instead -- use the form your teacher uses). For example, the noun 'salt' is ɔɔnga. By adding the ending -'ta to this noun, we obtain the form ɔɔnga'ta, which is a verb meaning 'have salt'. Nu' ɔɔnga'ta therefore means 'I have salt'.

Some nouns ending in -hu drop this ending when -'ta is added. One such noun is kiihu 'house', so 'have a house' is thus ki'ta. (Notice the shortening of the vowel ii to i; the reason for this is discussed in the next lesson.) Speakers differ as to which nouns ending in -hu behave this way. For example, some will say hoohu'ta for 'have an arrow' and others ho'ta. Learn what forms your teacher uses.

Exercise A

Translate.

(1) pooko'ta (2) naaqa'ta (3) sík̓isve'ta (4) tiyo'ta
(5) kareeta'ta (6) atsvewa'ta (7) lengi'ta (8) ngahu'ta
(9) paasa'ta (10) ho'ta

Grammar

In Lesson 14 you learned various patterns for making verbs plural. One such pattern was changing a final -ta to -yungwa, as in qatuwyungwa 'sitting PL', the plural of qatuwta 'sitting'. This is the pattern that is followed with verbs formed with the possessive -'ta. The plural possessive ending, formed by substituting -yungwa for the -ta of -'ta, is thus -'yungwa. For instance, kwasa'ta is the singular of 'have a dress', while kwasa'yungwa is the plural.

You will recall that the plural form of a verb is used only when the subject designates more than two individuals; the singular form is used when the subject is either singular or dual. The same holds true with possessive verbs. Thus Itam kwasa'ta, with singular verb, means 'We DL have a dress', while Itam kwasa'yungwa, with plural verb, means 'We PL have a dress'.

Exercise B

Translate.

(1) I have a pipe.

(2) You DL have a pipe.

(3) You PL have a pipe.

(4) Those two men have a wagon.

(5) Cecilia has a cow.

(6) He doesn't have a cigarette.

(7) The women have a bow.

(8) The girls have a cat.

Grammar

You have learned that a Hopi sentence can be made negative by adding qa, usually before the verb. Sentences with possessive verbs can be negated in the same way: Nu' qa pooko'ta 'I don't have a dog'.

There is a second way of negating possessive sentences, by using the negative word ngasta instead of qa. Nu' ngasta pooko'ta

also means 'I don't have a dog'. Itam ngasta pooko'yungwa means 'We don't have a dog'.

Exercise C

Translate.

(1) Milo doesn't have a house.

(2) These two boys don't have a cow.

(3) Curtis doesn't have a potato.

(4) They don't have medicine.

(5) Our older sister has a bird.

(6) Those men don't have a field.

(7) The people don't have salt.

(8) We have (sweet) corn.

Grammar

When the possessed object is non-human, a possessive verb is sometimes used that is based on the noun himu 'something': himu'ta 'have (something)'. Like other possessive verbs, the plural is formed by substituting -yungwa for -ta. Itam awtat himu'ta thus means 'We DL have a bow', while Itam awtat himu'yungwa means 'We PL have a bow'.

Exercise D

Translate.

(1) Itam sík̀isvet qa himu'yungwa.

(2) Itam sík̀isvet qa himu'ta.

(3) Nu' ngasta awtat himu'ta.

(4) Puma moosa'yungwa.

(5) Puma moomostuy himu'yungwa.

Exercise E

Translate.

(1) I don't have a cigarette.

(2) Curtis has a wife now.

(3) I don't have a bird.

(4) That man has an earring.

(5) My cat has a tongue.

(6) My children have cottontails.

(7) The people don't have meat.

(8) We DL have cats.

(9) You don't have an onion.

(10) This girl doesn't have a dress.

Answers

Exercise A

(1) have a dog (2) have an earring (3) have a car

(4) have a boy (5) have a wagon (6) have a chair

(7) have a tongue (8) have medicine (9) have a field

(10) have an arrow

Exercise B

(1) Nu' tsoongo'ta.

(2) Uma tsoongo'ta.

(3) Uma tsoongo'yungwa.

(4) Puma lööyöm taaqavit kareeta'ta.

(5) Cecilia waakasi'ta.

(6) Pam qa piiva'ta.

(7) Momoyam awta'yungwa.

(8) Mamant moosa'yungwa.

Exercise C

(1) Milo ngasta ki'ta.

(2) Ima lööyöm tíyovit qa waakasi'ta.

(3) Curtis ngasta tumna'ta.

(4) Puma qa ngahu'yungwa.

(5) Itaaqöqa tsiro'ta.

(6) Puma taataqt ngasta paasa'yungwa.

(7) Sinom ngasta öönga'yungwa.

(8) Itam tuupevu'yungwa.

Exercise D

(1) We don't have a car.

(2) We DL don't have a car.

(3) I don't have a bow.

(4) They have a cat.

(5) They have cats.

Exercise E

(1) Nu' ngasta piiva'ta.

(2) Curtis pu' nööma'ta.

(3) Nu' qa tsiro'ta.

(4) Pam taaqa naaqa'ta.

(5) Imoosa lengi'ta.

(6) Itim taatavtuy himu'yungwa.

(7) Sinom ngasta sikwi'yungwa.

(8) Itam moomostuy himu'ta.

(9) Um qa siiwi'ta.

(10) I' maana ngasta kwasa'ta.

LESSON 16: FUTURE VERBS

Vocabulary

tatsi 'ball'
patukya 'top'
u'utspi 'door, cover'
höta 'open'
pórokna 'bore, make a hole'
yuku 'finish, mend, fix, make'
lemitsmi 'lick'
pootalawu 'weave a basket'
momoslawu 'swim'
naani 'laugh'

Grammar

You already know how to make the simple and durative forms of verbs; these are used to describe actions or situations in the past or present. In this lesson we will study future verbs.

Fundamentally the formation of future verbs is very simple: you simply add the ending -ni to the basic form of the verb. For example, the future of kuuki 'bite' is kuukini 'will bite'.

Exercise A

Change the sentences below to the future, and then translate.

(1) Taaqa u'utspit höta.
(2) Nu' tiyot piivat maqa.
(3) Um put qa yuku.
(4) I' maana put tatsit tuwa.
(5) Yokva.

Grammar

You learned in Lessons 13 and 14 that some verbs take a special ending -ki when certain other endings are added. For example, wari 'run' takes the ending -ki when the durative ending -wta is added:

wárikiwta 'running'. Similarly, öhö 'cough' requires -ki, in its shortened form -k, before the plural ending -ya: öhökya 'cough PL'.

These verbs also require -ki, in its shortened form -k, when the future ending -ni is added. For example, the future of wari 'run' is wárikni 'will run'. Verbs with the endings -ki and -na 'cause' keep both endings in the future. Ríyakna, for example, means 'cause to spin'; in the future this is ríyaknani 'will cause to spin'.

Exercise B

Translate.

(1) Pam wuuti öhökni.

(2) Saaqa qa leepekni.

(3) Puma saaqat qa leepeknayani.

(4) Moosa kuuyit wéhekinta.

(5) Moosa kuuyit wéheknani.

Grammar

You have learned that adding endings to a word often causes it to be modified in various ways. Here we will examine some of the changes in pronunciation that result from putting the future ending -ni on a verb.

Since the addition of an ending changes the number of syllables in a word, it may affect the placement of stress according to the regular stress rule you learned earlier. You probably observed, for instance, that máqa 'give' is accented on the first syllable (as words of two syllables regularly are), while maqáni 'will give' is accented on the second syllable (since there are more than two syllables and the first vowel is neither long nor followed directly by two consonants). As long as this shift in accent follows the regular rules, we need not mark the placement of accent. Occasionally, though, the rule is violated, as in öhökni 'will cough'; in such cases accent will be marked.

You have seen that final vowels sometimes drop when an ending is added; this is also true with -ni. For example, the future of momoslawu 'swim' is momoslawni 'will swim', in which the final u drops. However, a vowel will not drop if this results in three adjacent consonants. Consider ríya 'spin'. When -ki and -na are added to this verb to express 'cause to spin', the vowel drops from -ki, since this does not result in three adjacent consonants: ríyakna 'cause to spin'. However, the final a of ríya cannot also drop, since three consonants would come together and give an unacceptable result: ríykna. When the future -ni is added to ríyakna, the result is ríyaknani 'will cause to spin'. The final a of ríyakna cannot drop because of the prohibition against three adjacent consonants; ríyaknni would be wrong. You should also be aware that final vowels do not always drop even if three consonants would not result; for instance, stressed vowels do not drop (maqáni 'will give', not maqni), and the future of naani 'laugh' is naanini 'will laugh' (not naanni).

You have also learned that long vowels sometimes shorten; for example, when a durative or plural form is made by duplicating the initial syllable of a verb or noun, the original first vowel shortens (saaqa 'ladder', saasaqa 'ladders'). Vowels also shorten when they are followed directly by two consonants. Consider peena 'write', for instance. The durative form of this verb is made by adding the ending -ta, which causes the final vowel to drop, so we might expect peenta. However, when the final vowel drops, it leaves the long vowel ee directly before two consonants, nt, so it shortens to e, resulting in penta 'writing'. The same thing can happen with the future -ni. When this ending is added to nöösa 'eat', the final vowel drops, yielding nööşr which is actually pronounced nösni 'will eat' because öö shortens to ö before the consonant sequence sn.

The verb hiiko 'drink' is slightly irregular. When the plural ending -ya is added, the final o drops; when the future -ni is added,

however, the final ko changes instead to kw. In both cases the ii is left before two consonants and shortens to i: hikya 'drink PL', hikwni 'will drink'.

Exercise C

Translate.

(1) Nu' ingahuy hikwni.

(2) Pam póroknani.

(3) Itana awtat yukuni.

(4) Iso pootalawni.

(5) Puma pöösat niinayani.

Exercise D

Translate.

(1) The boy will spin the top.

(2) The ball will spin.

(3) Our cat will lick this pot.

(4) The woman will not laugh.

(5) The squirrels drank the water.

(6) She will not help me.

(7) The boy will cut this meat.

(8) They are painting the door.

(9) The girls will kiss us.

(10) We will arrive.

Answers

Exercise A

(1) Taaqa u'utspit hötani. 'The man will open the door.'

(2) Nu' tiyot piivat maqani. 'I will give the boy cigarettes.'

(3) Um put qa yukuni. 'You will not finish it.'

(4) I' maana put tatsit tuwani. 'This girl will find that ball.'

(5) Yokvani. 'It will rain.'

Exercise B

(1) That woman will cough.

(2) The ladder will not fall.

(3) They will not make the ladder fall.

(4) The cat is spilling the water.

(5) The cat will spill the water.

Exercise C

(1) I will drink my medicine.

(2) It will make a hole.

(3) Our father will make a bow.

(4) My grandmother will weave a basket.

(5) They will kill the mouse.

Exercise D

(1) Tiyo patukyat ríyaknani.

(2) Tatsi ríyakni.

(3) Itaamoma it siivut lemitsmini.

(4) Pam wuuti qa naanini.

(5) Kookont kuuyit hikya.

(6) Pam nuy qa pa'angwani.

(7) Tiyo it sikwit tukuni.

(8) Puma u'utspit pentota.

(9) Mamant itamuy tsootsonayani.

(10) Itam ökini.

LESSON 17: REFLEXIVES

Vocabulary

kuntuva 'kick'
tuu'iha 'sew'
wíwakna 'rope'
siskwa 'skin'
tavi 'set down'
qaavo' 'tomorrow'
tootsi 'shoe'
navna 'shirt'
-ma 'hand'
kapiri 'goat'

Grammar

"Reflexive" sentences are those in which the subject and object are the same. For example, I hurt myself is a reflexive sentence in English. Sentences with each other or one another are a special kind of reflexive sentences called "reciprocal" sentences. For example, We hurt each other and We hurt one another are reciprocal sentences.

It is easy to form reflexive and reciprocal sentences in Hopi: you simply add naa- at the beginning of the verb. Nu' naatuhota, for instance, means 'I hurt myself'; Itam naatuhototа means 'We hurt ourselves' or 'We hurt each other'. Notice that the initial vowel of a verb may shorten when naa- is added; thus tuuho(to)ta shortens to tuno(to)ta in the above examples.

If naa- causes the initial vowel to shorten and results in two adjacent consonants, naa- may itself shorten to na- as you learned in the previous lesson. When naa- is added to tuku 'cut', for example, the first vowel of tuku shortens, yielding naatku, and since the long aa is followed directly by the two consonants tk, it shortens to a: natku 'cut oneself'.

Exercise A

Translate.

(1) Um natku.

(2) Itam naapa'angwantota.

(3) Ron naatuwa.

(4) Pam taaqa naawiwakna.

(5) Puma naatuhotota.

Grammar

The reflexive or reciprocal sense of a sentence can be emphasized by adding to it the "particle" naav. Puma naav naatuhotota is thus the emphatic version of both 'They hurt themselves' and 'They hurt each other'. Naav can also be used without naa- on the verb, in which case it has the meaning '(by) oneself'. Thus Pam naav kiihut peena means 'He painted the house himself'.

Other particles related to naa- can also be used. Naala also means 'by oneself', as in Pam naala kiihut peena 'He painted the house by himself'. The plural of naala is nanalt. Another such particle is naami 'together, to each other', as in Puma naami wárikiwta 'They DL are runnir.g towards each other'.

Exercise B

Translate.

(1) Pam naav inavnay tuu'ihani.

(2) Nu' naav qaavo' pootalawni.

(3) Puma naav naaqöqya.

(4) Itam naami yu'a'atani.

(5) Momoyam nanalt yuutukiwta.

Grammar

You learned in Lesson 9 that the possessive endings -'at and -'am are added to nouns for 'his, her, its' and 'their' respectively. These endings are omitted from possessed object nouns when the possessor is identical to the subject. For example, Pam may kuuki

means 'He bit his (own) hand'; the object consists of ma 'hand' with the object ending -y that is used on possessed nouns.

Possessive forms other than -'at and -'am are retained when the subject and possessor are the same. For instance, Nu' inavnay tuu'iha means 'I sewed my (own) shirt'.

Exercise C

Translate.

(1) Maana may tsootsona.

(2) Um uukapiriy kuntuva.

(3) Tiyo tootsiy lemitsmi.

(4) Pam taavoy siskwani.

(5) Itaaso waakasiy wíwakna.

Exercise D

Translate.

(1) The girl put it down by herself.

(2) I will swim alone tomorrow.

(3) They will teach each other Hopi.

(4) The two men killed each other.

(5) The squirrels are chasing each other.

(6) We roped ourselves.

(7) I skinned my own cat.

(8) Milo didn't skin his own cat.

(9) The two women are swimming.

(10) I will sew it by myself.

Answers

Exercise A

(1) You cut yourself.

(2) We are helping each other.

(3) Ron saw himself.

(4) That man roped himself.

(5) They hurt each other.

Exercise B

(1) He will sew my shirt by himself.

(2) I myself willweave a basket tomorrow.

(3) They killed each other.

(4) We DL will talk to each other.

(5) The women are running by themselves.

Exercise C

(1) The girl kissed her own hand.

(2) You kicked your own goat.

(3) The boy licked his own shoe.

(4) She will skin her own cottontail.

(5) Our grandmother roped her own cow.

Exercise D

(1) Pam maana put naav tavi.

(2) Nu' naala qaavo' momoslawni.

(3) Puma Hopilavayit naatutuqaynayani.

(4) Puma lööyöm taaqavit naanina.

(5) Kookont naangöytota.

(6) Itam naawiwaknaya.

(7) Nu' imoosay siskwa.

(8) Milo moosay qa siskwa.

(9) Puma lööyöm wuutivit momoslawu.

(10) Nu' put naav tuu'ihani.

DIALOG 5: HOME FROM SCHOOL

Vocabulary

aw maamatsi 'figure out'
tumala 'work'
tungni 'name'
pasiwta 'tired'
itsivu'iwta 'angry'
owihapi 'so true'
só'onqe 'for sure'
kye 'probably'
su'an 'correctly, exactly'
iits 'early'
nawis'ew 'finally'

Dialog

Perry:	Um naat pu' pitu? Itam pay tuwat seelaq öki.	You just came home? We came a long time ago.
Sidney:	Owí. Nu' pay as piw só'onqe seelaq pitunikyang itumalay qa iits yuku.	Yes. I would have come a long time ago also, but I didn't get my work finished soon enough.
Perry:	Hiita pas um aw qa maamatsi?	What weren't you able to figure out?
Sidney:	Mit'a. Hin hak elephant nit dinosaur tungniyamuy peenangwu.	That. How you spell the words elephant and dinosaur.
Perry:	Nöq ung tutuqaynaqe qa pa'angwa?	And the person who is teaching you didn't help you?
Sidney:	Qa'é. Tuwat inumi itsivu'iwtaqe, oovi'i. Nu' nawis'ew su'an peenaqe pu' a' nima.	No. She was mad at me, that's why. I finally wrote it correctly, so I came home.

Perry:	Pev qátu'u. Um kye pasiwta.	Sit down. You're probably tired.
Sidney:	Owihapi.	That is so true.

LESSON 18: COMMANDS

Vocabulary

tihu 'doll'
sihu 'flower'
aanu 'ant'
maspa 'sweep'
laalayi 'herd sheep'
yanti 'do thus, do this'
lavayti 'talk, speak'
sú'anti 'do correctly, do it right'

Grammar

When you give a command to someone in Hopi, you use a special form of the verb called the "imperative". It is easy to form imperative verbs: simply add to the end of the simple verb the sequence of a glottal stop, ', followed by a copy of the final vowel. The imperative form of tso'omti 'jump' is thus tso'omti'i 'Jump!', and the imperative form of maspa 'sweep' is maspa'a 'Sweep!'. The imperative of the plural form peenaya 'paint PL' is peenaya'a 'Paint PL!'.

You have learned that certain verbs take an ending -k or -ki when other endings are added to them. These verbs also take this ending, in the form -ku, in imperative sentences. For example, the imperative form of wari 'run' is wáriku'u 'Run!'. Note that the vowel of the imperative ending -'u is a copy of the final vowel of wáriku-, which is formed from wari through the addition of -ku.

Often the imperative ending is pronounced with stress, in addition to the normal stress of the verb in non-imperative uses. It is also common for the imperative ending to be pronounced very weakly, so that it sounds like a non-imperative verb if you do not listen very carefully. Observe the different ways your teacher pronounces these forms.

Exercise A

Give the imperative form of the verbs below.

(1) peena (2) qatuvtu (3) yanti (4) maqa (5) wa'ö (6) kuuki
(7) wayma (8) nöösa (9) lavayti (10) niinaya

Grammar

When you tell somebody not to do something in Hopi -- that is, when you give a negative command -- you use a different kind of sentence, not one with an imperative verb. The sentence you use is a negative future sentence, with the negative qa and the future form of the verb. 'Don't run!', for instance, is Um qa wárikni (literally: 'You will not run').

Exercise B

Change these positive commands to negative commands.

(1) Kiihut peena'a!
(2) Tso'omti'i!
(3) Hopilavayit tutuqayna'a!
(4) Aanut niina'a!
(5) Láho'ma'a!

Grammar

You have probably noticed in the dialogs that words often have special, longer forms when they occur at the end of a sentence, or in the middle of a long sentence if they occur before a pause. We can call these "pausal" forms, because they are used when a pause directly follows. For example, oovi 'therefore' has oovi'i as its pausal form. The negative qa 'not' has the form qa'é 'no' when it is used alone as the answer to a question and thus occurs before a pause. The pausal form of yev 'here' is yev'e.

Imperative verbs can be regarded as pausal forms. You can see from pairs like oovi and oovi'i, or yev and yev'e, that pausal forms are

normally made by adding to the basic form a glottal stop followed by a copy of the final vowel; this is how imperative verbs are constructed. Things are not always quite this simple, as qa and qa'é show, but the most common pattern for deriving pausal forms is the same as that for deriving imperative verbs.

Exercise C

Translate.

(1) Sú'anti'i!
(2) Um sihut aw qa yórikni!
(3) Um qaavo' qa laalayni!
(4) Um tihut qa tavini!
(5) Nuy pa'angwa'a!

Exercise D

Translate.

(1) Chop the wood!
(2) Don't do this!
(3) Don't cough!
(4) Give me that shirt!
(5) Don't chase my dog'
(6) That's why!
(7) Stand up!
(8) Don't paint these chairs!
(9) Sit!
(10) You PL run!

Answers

Exercise A

(1) peena'a (2) qatuvtu'u (3) yanti'i (4) máqa'a (5) wá'ǒku'u
(6) kuuki'i (7) wayma'a (8) nǒǒsa'a (9) lavayti'i (10) niinaya'a

Exercise B

(1) Um kiihut qa peenani!

(2) Um qa tso'omtini!

(3) Um Hopilavayit qa tutuqaynani!

(4) Um aanut qa niinani!

(5) Um qa láho'mani!

Exercise C

(1) Do it right!

(2) Don't look at the flower!

(3) Don't herd sheep tomorrow!

(4) Don't set the doll down!

(5) Help me!

Exercise D

(1) Kwuhut saavuta'a!

(2) Um qa yantini!

(3) Um qa ǒhǒkni!

(4) Nuy put navnat máqa'a!

(5) Um ipookoy qa ngǒyvani!

(6) Oovi'i!

(7) Wunuvtu'u!

(8) Um imuy atsvewamuy qa peenani!

(9) Qátu'u!

(10) Yuutuku'u!

LESSON 19: QUESTIONS

LESSON 19: QUESTIONS

Vocabulary

taapalo 'blanket, shawl'
toovi 'fly'
masa'taqa 'airplane'
sõhövtsoki 'cottonwood tree'
a'ne 'hard, well, strongly'
tumalta 'work'
tumala'ta 'working'
töqti 'yell, howl'

Grammar

One way of forming a question in English is to utter a statement with special rising intonation, as in the following question: The blanket is red?. Use of special intonation is the normal way in Hopi of forming questions answerable by 'yes' or 'no'. The special intonation is the only overt difference between questions and the corresponding statements; thus Taapalo paalangpu means 'The blanket is red', and Taapalo paalangpu?, with the same words in the same order, means 'The blanket is red?' or 'Is the blanket red?'.

This special question intonation is difficult to describe; you must listen to a native speaker of Hopi and imitate him. This intonation is not like the rising intonation in English questions, but it does involve higher pitch on the predicate than is found in statements.

Some speakers of Hopi mark questions of this kind by the "particle" ya in addition to the special intonation (other particles, such as ha, haw, or yaw, are used by still other speakers). Ya goes at the beginning of the sentence. For speakers who mark questions in this way, 'Is the blanket red?' would be Ya taapalo paalangpu?.

Exercise A

Practice pronouncing these questions with your teacher. Then translate.

(1) Pam kyaaro toovit aw yori?

(2) Itaaso sŏhŏvtsokit saavulawu?

(3) Mi' maana tŏŏtŏqa?

(4) Yooyoki?

(5) Ya pam kuuyit kwálaknani?

Grammar

You have already learned from the dialogs how to answer questions of this kind. Owí is 'yes', and qa'é is 'no'. These words may be used alone in answer to a question, or they may be used with a repetition of the full sentence. To answer the question Taapalo paalangpu? 'Is the blanket red?', for instance, you could say any of the following: Owí 'Yes'; Owí, taapalo paalangpu 'Yes, the blanket is red'; Qa'é 'No'; Qa'é, taapalo qa paalangpu 'No, the blanket is not red'.

Exercise B

Answer each of the questions in Exercise A both positively and negatively, using full sentences.

Grammar

There are of course many other kinds of questions besides those answerable by 'yes' or 'no'. For example, the question word haqam 'where?' can be used to ask questions about location: Haqam maana taaqat tuwa? 'Where did the girl find the man?'. Other question words to be studied in this lesson are hisat 'when?', hin 'how?', and hinoq 'why?'.

The question word in sentences like these is often in initial position, as in the above example, but it can be in other places as well, either after the subject or before the verb. 'Where did the girl

find the man?' could therefore also be given as Maana haqam taaqat tuwa? or Maana taaqat haqam tuwa?. The difference in meaning with these alternate word orders is slight; basically, an element precedes the question word when the speaker wishes to single it out, to focus the listener's attention on it prior to initiating the question itself. When the subject of the sentence is 'you', this most commonly precedes the question word: Um haqam taaqat tuwa? 'Where did you find the man?'.

Exercise C

Translate.

(1) Moosa haqam pöösat nöösa?

(2) Um hin maatsiwa?

(3) Pam wuuti hin tumala'ta?

(4) Hinoq uutaha töqti?

(5) Pam maana put tiyot hisat tsootsona?

Grammar

Questions like those in the previous grammar section can often by answered by just a word or a phrase, but we will consider answers consisting of whole sentences. With haqam 'where?', hisat 'when?', and hin 'how?', you can answer the question just by replacing the question word with an appropriate word or phrase. For example, Maana haqam taaqat tuwa? 'Where did the girl find the man?' could be answered by the sentence Maana yev taaqat tuwa 'The girl found the man here'. Other examples are given in Exercise D below; note that yan 'thus' may be added to the answer of a question with hin 'how?'.

In the case of questions with hinoq 'why?', a single-word answer will typically not suffice, nor does the answer always resemble the question in form. Answering these questions involves sentences with a type of subordinate clause you will study in Lesson 28, sentences in which the ending -qe is placed on the verb. Such a sentence will describe

the reason for the questioned action, sometimes with the word oovi 'therefore'. For instance, the question Um hinoq nánani? 'Why are you laughing?' could be answered as follows: Nu' haalayqe, oovi'i 'I'm happy, that's why'.

Exercise D

Listed below are possible answers to the questions in Exercise C. Translate. Then make up other question-answer pairs and practice them with your teacher.

(1) Moosa pev pöösat nöösa.

(2) Nu' Cecilia yan maatsiwa.

(3) Pam wuuti a'ne tumala'ta.

(4) Itaha naatuhotaqe, oovi'i.

(5) Pam maana put tiyot taavok tsootsona.

Exercise E

Translate.

(1) Did you work yesterday?

(2) When will the airplane arrive?

(3) Why did my wife kill this fly?

(4) Are you learning Hopi?

(5) How is that goat running?

(6) Where is the cottonwood?

(7) Where is his mother sitting?

(8) Why isn't that man working hard?

(9) When did the women arrive?

(10) Isn't the dog eating the meat?

Answers

Exercise A

(1) Did that parrot look at the fly?

(2) Is our grandmother chopping the cottonwood tree?

(3) Is yonder girl yelling?

(4) Is it raining?

(5) Will he make the water boil?

Exercise B

(1) Owí, pam kyaaro toovit aw yori.

Qa'é, pam kyaaro toovit aw qa yori.

(2) Owí, itaaso söhövtsokit saavulawu.

Qa'é, itaaso söhövtsokit qa saavulawu.

(3) Owí, mi' maana töötöqa.

Qa'é, mi' maana qa töötöqa.

(4) Owí, yooyoki.

Qa'é, qa yooyoki.

(5) Owí, pam kuuyit kwálaknani.

Qa'é, pam kuuyit qa kwálaknani.

Exercise C

(1) Where did the cat eat the mouse?

(2) What is your name? (Literally: How are you called?)

(3) How is that woman working?

(4) Why did your uncle yell?

(5) When did the girl kiss the boy?

Exercise D

(1) The cat ate the mouse there.

(2) My name is Cecilia.

(3) That woman is working hard.

(4) My uncle hurt himself, that's why.

(5) The girl kissed the boy yesterday.

Exercise E

(1) Um taavok tumalta?

(2) Masa'taqa hisat pituni?

(3) Inöma hinoq it toovit niina?

(4) Ya um Hopilavayit tutuqayi?

(5) Pam kapiri hin wárikiwta?

(6) Haqam söhövtsoki?

(7) Yu'at haqam qatu?

(8) Hinoq pam taaqa qa a'ne tumala'ta?

(9) Hisat momoyam öki?

(10) Pooko sikwit qa tuumoyta?

LESSON 20: MORE QUESTIONS

Vocabulary

piiki 'piki bread'
ǒǒqa 'bone'
songohu 'reed'
toho 'leopard'
qǒhikna 'cause to break (long object)'
yooha 'cause to break (pottery)'
navota 'hear, find out'
mu'a 'shoot'

Grammar

In the last lesson you learned a number of question words. In this lesson you will learn the question words for 'who?' and 'what?'. These are a little more complicated than those in the preceding lesson, because they have different forms for singular and plural and for subject and object.

Here are the question words for 'who?':

	Singular	Plural
Subject	hak	hakim
Object	hakiy	hakimuy

Notice that the two plural forms both contain the plural ending -m(u), while the two object forms both contain the object ending -y. The basic form for 'who?' is haki, which appears as such when it occurs as the predicate of a sentence: Pam haki? 'Who is he?'. However, when it is the subject of a sentence, haki shortens to hak: Hak tohot mu'a? 'Who shot the leopard?'.

Exercise A

Translate.

(1) Hak kwuhut qǒhikna?

(2) Pam maana haki?

(3) Um hakiy kuntuva?

(4) Hakim taavok ǒki?

(5) Ina hakimuy maamatsi?

Grammar

Here are the question words for 'what?':

	Singular	Plural
Subject	himu	hiitu
Object	hiita	hiita

Notice that the object form of 'what?' is the same for both singular and plural.

Exercise B

Translate.

(1) Himu töötöqa?

(2) Um hiita mu'a?

(3) Hiitu yuutukiwta?

(4) Himu siivut yooha?

(5) Hiitu ung tuuhototа?

Grammar

These and other question words can also be used as "indefinite" pronouns. Hak, for example, can mean either 'who?' or 'someone'. Himu can mean either 'what?' or 'something'. Certain sentences can therefore be interpreted in either of two ways; Hak wárikiwta? 'Who is running?' and Hak wárikiwta 'Someone is running' consist of exactly the same sequence of words. Normally it is clear from context whether a question or a statement is intended.

When an indefinite is preceded by the negative qa, the result is a negative indefinite. For example, Qa hak wárikiwta means 'Nobody is running', where the phrase qa hak is the equivalent of the English negative indefinite nobody. Contrast this with Hak qa wárikiwta? 'Who isn't running?'.

Exercise C

Translate.

(1) Nu' hakiy tuwa.

(2) Nu' qa hakiy tuwa.

(3) Yu'at qa hiita yooha.

(4) Pam hiita navota.

(5) Hakim songohut tukuya.

Exercise D

Translate.

(1) Who are eating piki bread?

(2) What things did you find out?

(3) Who PL is the leopard chasing?

(4) The leopard isn't chasing anybody.

(5) She broke something (pottery).

(6) Did something howl?

(7) Who are they?

(8) What (long) thing did the boy break?

(9) When did this child break that reed?

(10) Someone didn't eat anything.

Answers

Exercise A

(1) Who broke the wood?

(2) Who is that girl?

(3) Who did you kick?

(4) Who PL arrived yesterday?

(5) Who PL did my father recognize?

Exercise B

(1) What is howling?

(2) What did you shoot?

(3) What are running?

(4) What broke the pot?

(5) What PL hurt you?

Exercise C

(1) I saw someone.

(2) I didn't see anyone.

(3) His mother didn't break anything.

(4) He heard something.

(5) Some people cut the reed.

Exercise D

(1) Hakim piikit noonova?

(2) Um hiita navota?

(3) Pam toho hakimuy ngöyta?

(4) Pam toho qa hakiy ngöyta.

(5) Pam hiita yooha.

(6) Himu töqti?

(7) Puma hakim?

(8) Hiita pam tiyo qöhikna?

(9) I' tsayhoya hisat put songohut qöhikna?

(10) Hak qa hiita nöösa.

DIALOG 6: DISCOVERING PETS

Vocabulary

ngu'a 'hold'	paaqwa 'frog'
paas 'with care'	kwakwhá 'thank you (man talking)'
pew'i 'come here!'	ayé' 'over there, around there'

Dialog

David:	Duane, tus pew'i. Nu' hiita tuwa.	Duane, come here. I found something.
Duane:	Um hiita tuwa? Kus nu' aw yori.	What did you find? Let me see.
David:	Yev'e. I' ayé' tsotso'tinumq nu' it tuwa. I' himu?	Here it is. This was jumping around over there when I found it. What is it?
Duane:	Pam tsiro. Kus nu' tuwat ngu'ta?	That's a bird. Can I hold it?
David:	Um paasni. Naat pam hiisayhoya.	Be careful. That's still very small.
Duane:	Um qa nuy it maqa? Nöq nu' ung it tuwat maqani. I' paaqwa.	Can you give this to me? And I will give you this in return. This is a frog.
David:	Ta'á. Nu' pas put naawakna. Kwakwhá.	Okay. I really wanted that. Thank you.

LESSON 21: POSTPOSITIONS

Vocabulary

puuyawnuma 'flying around'
tsoki 'be perched'
pitanaktsi 'hat'
pono 'stomach'
qötö 'head'
paahu 'water, pond, lake'
tutuqayki 'school'
kiisonvi 'plaza'

Grammar

"Postpositions" are the equivalent of English prepositions. A postposition is an element that accompanies a noun or pronoun, said to be its "object", and indicates the location or direction of this object. The major difference is that English prepositions precede their object, while Hopi postpositions, as their name implies, follow their object.

Postpositions may occur in either a longer form or a shorter form. In its longer form a postposition stands as a separate word which follows its object, which is marked as an object in the way you have learned previously. For example, angk means 'after, behind, following', so 'after the girl' would be maanat angk. The particle aw which occurs with certain verbs, such as aw yori 'look at', is actually a postposition meaning 'to'. Nu' put aw yori thus means 'I looked at her' (literally: 'I looked to her').

Hopi has many postpositions. Here are a few for you to learn:

aqlaq 'near, by'
angq 'from'
aw 'to'
atpiq 'under'
aq 'toward'
atsva 'above'
atsveq 'on top of'
ev 'in, on, at'
angk 'after, behind, following'
amuutsave 'between'

Note that aw'i is the pausal form of aw, and ev'e the pausal form of ev.

Exercise A

Translate.

(1) kiihut angq (2) maanat angk (3) pumuy amuutsave
(4) qölöt aqlaq (5) iqötöy atsveq (6) paaqwat ev (7) atsvewat atpiq
(8) sík isvet aq (9) aanut aw (10) put atsva

Exercise B

Translate.

(1) under the car (2) above my head (3) to him
(4) between those two girls (5) toward the pond (6) in my stomach
(7) on top of the hat (8) near them (9) following the horse
(10) from the eagle

Grammar

The shorter form of a postposition is not a separate word. Rather it is an ending on a noun or pronoun. Here are the shorter forms of the postpositions you just learned:

-qlaq 'near, by'	-tsva 'above'
-ngaq 'from'	-tsveq 'on top of'
-mi 'to'	-ve 'in, on, at'
-tpiq 'under'	-ngk 'after, behind, following'
-meq 'toward'	-tsave 'between'

Some nouns allow these postpositional endings to be attached to them, but others do not. Among those that do are kiihu 'house, village', paasa 'field', paahu 'water, pond, lake', tutuqayki 'school', and kiisonvi 'plaza'. Kiihu and paahu lose the ending -hu when a postpositional ending is attached, for instance kiimeq 'toward the village'. Similarly, kiisonvi loses the ending -vi, as in kiisonmeq 'toward the plaza'. Adding one of these postpositional endings may also cause a noun to be

modified by various of the phonological processes studied earlier. When -meq is added to paasa 'field', the final vowel of this noun drops: paas-meq; the first vowel is then shortened, because it occurs directly before two consonants, yielding pasmeq 'toward the field'.

Not all of the postpositional endings listed above can be attached to nouns; some can only be attached to pronouns, as discussed in the next grammar section. Kiiqlaq, for example, would mean 'near the house', but this is not good Hopi. When a noun does not allow postpositional endings, or when a postpositional ending cannot be used with nouns, you must resort to the longer forms of the postpositions learned earlier. 'Near the house' is thus kiihut aqlaq, not kiiqlaq.

Exercise C

Translate.

(1) pasmi (2) paangaq (3) ponongaq (4) kiisonmeq
(5) paave (6) tutuqaykimi (7) kiisonngaq (8) pasve
(9) tutuqaykimeq (10) kiimi

Grammar

All of the postpositional endings listed above can be attached to special pronouns. Here are the pronouns they are used with:

inu-	'me'	itamu-	'us'
u-	'you'	umu-	'you PL'

For example, inuqlaq means 'by me', and umutsveq means 'on top of you PL'. For 'him', 'her', 'it', and 'them', put and pumuy may be used with the longer postpositions, for instance put aqlaq 'by him' and pumuy atsveq 'on top of them'. Observe, however, that the longer postpositions can be viewed as being formed by adding the shorter postpositions to the pronouns a- 'him, her, it' or amu(u)- 'them'. Thus aqlaq consists of a- 'him, her, it' plus -qlaq, and amuutsave consists of amuu- 'them' plus -tsave 'between'. The

longer and shorter postpositions do not always match precisely in form, though -- compare aw 'to him' and amumi 'to them' -- and longer postpositions with a- can be used for both singular and plural.

Exercise D

Translate.

(1) between us (2) in you (3) after us (4) toward me
(5) under you PL (6) near you (7) above me (8) from you PL
(9) to them (10) on top of us

Grammar

The postpositional expressions you have learned here can be used in either of two basic ways. On the one hand, they may be added to sentences that contain a subject and predicate, as in Taaqa pasve qatu 'The man is sitting at the field'. On the other hand, they may sometimes themselves be used as the predicate of a sentence, for instance Taaqa pasve 'The man is at the field'. A directional postposition like aw 'to' (pausal form aw'i) can also serve as the predicate of a sentence, in which case it indicates motion in the designated direction and translates with 'go'. An example is Nu' ikiy aw'i 'I'm going to my house'. When a postposition functions as the predicate of a sentence, it may take certain endings normally found on verbs, such as the plural ending -ya. Puma pasveya thus means 'They are at the field'.

Exercise E

Translate.

(1) Momoyam pasve yeese.
(2) Tsiro sipaltsokit ev tsoki.
(3) Toovi ikiy ev'e.
(4) Taataqt kiimiya.
(5) Puma naameq wárikiwta.

Exercise F

Translate.

(1) The bird is flying around inside it.

(2) The fly is flying around in my house.

(3) The hat is sitting (i.e. perched) on top of my head.

(4) The squirrel is between the cottonwood trees.

(5) The men are running from the field.

(6) She is walking toward me.

(7) My father is working under this car.

(8) The airplane is flying around above us.

(9) He ran to the school.

(10) I am walking after the girl.

Answers

Exercise A

(1) from the house (2) after the girl (3) between them

(4) near the hole (5) on top of my head (6) on the frog

(7) under the chair (8) toward the car (9) to the ant

(10) above it

Exercise B

(1) síḱisvet atpiq (2) iqötöy atsva (3) put aw

(4) pumuy löqmuy maanavituy amuutsave (5) paahut aq

(6) iponoy ev (7) pitanaktsit atsveq (8) pumuy aqlaq

(9) kawayot angk (10) kwaahut angq

Exercise C

(1) to the field (2) from the water (3) from the stomach

(4) toward the plaza (5) at the water (6) to the school

(7) from the plaza (8) at the field (9) toward the school

(10) to the village

Exercise D

(1) itamutsave (2) uve (3) itamungk (4) inumeq (5) umutpiq
(6) uqlaq (7) inutsva (8) umungaq (9) amumi (10) itamutsveq

Exercise E

(1) The women are sitting at the field.
(2) A bird is perched in the peach tree.
(3) There is a fly in my house.
(4) The men went to the village.
(5) They DL are running toward each other.

Exercise F

(1) Pam tsiro put ev puuyawnuma.
(2) Toovi ikiy ev puuyawnuma.
(3) Pitanaktsi iqötöy atsveq tsoki.
(4) Koona söhövtsotskimuy amuutsave.
(5) Taataqt pasngaq yuutukiwta.
(6) Pam inumeq wayma.
(7) Ina it síḱisvet atpiq tumala'ta.
(8) Pam masa'taqa itamutsva puuyawnuma.
(9) Pam tutuqaykimi wari.
(10) Nu' maanat angk wayma.

LESSON 22: ADJECTIVES

Vocabulary

muki 'hot'
wuuyoq'a 'big'
mo'a 'mouth'
nöhu 'egg'
poyo 'knife'
mansáana 'apple'
poosi 'eye'
waha 'bark'

Grammar

In this lesson we will study certain phenomena involving adjectives, i.e. forms like qöötsa 'white' and wuuyoq'a 'big'. First, however, we must examine some other topics which bear on the study of adjectives. These include "compounds" and certain phonological processes.

Compounds are complex words formed by joining two other words together, such as battleship, from battle and ship. Compounding is common in Hopi, and you have already encountered a number of compounds, such as sipaltsoki 'peach tree', söhövtsoki 'cottonwood tree', and Hopilavayi 'Hopi language'.

When two elements are joined together in a compound, they may be modified in form in accordance with various phonological processes, some of which you have already learned. For example, when mansáana 'apple' is added to -tsoki 'tree' (which only occurs in compounds), the result is mansántsoki 'apple tree'. Mansáana has been modified in two ways in this compound. First, the final vowel a drops, yielding mansáantsoki; in this the long vowel aa is followed directly by two consonants, so it shortens to a, giving us mansántsoki as the actual form.

One phonological process we have not yet discussed is the change of p to v in compounds and elsewhere. Consider what happens when poosi 'eye', also used with the meaning 'seed', is made the second element of a compound, as in sipalvosi 'peach seed'. Poosi shows up as vosi because of two phonological modifications: the change of p to v; and the shortening of oo to o, in accordance with the tendency (Lesson 9) for an unstressed long vowel to shorten when it is adjacent to the stressed vowel.

The change of p to v also occurs in plurals formed by duplicating the initial consonant and vowel of a noun beginning in p. For example, the plural of poosi 'eye' is poovosi 'eyes', formed by three processes. First, the initial consonant and vowel are duplicated: poopoosi. Second, the original initial vowel is shortened: pooposi. Third, the original initial p changes to v: poovosi.

Exercise A

Translate.

(1) povkot (2) mansántsotski (3) povyo (4) paavasa
(5) tatmö (6) kookont (7) povno (8) paavahu
(9) moomost (10) tsaatsayom

Grammar

You already know that an adjective can be used as the predicate of a Hopi sentence, as in Taaqa wuupa 'The man is tall' and Imo'a wuuyoq'a 'My mouth is big'. We are concerned in this lesson, however, with cases in which an adjective is not the predicate of a sentence but rather simply modifies a noun in a sentence in which some other element serves as predicate. These are cases like white dog in the sentence The white dog barked.

When Hopi adjectives are used in this way, the result is a compound in which the adjective is the first element and the noun

it modifies is the second element. The Hopi equivalent of white dog, for example, is qötsavoko, and The white dog barked is Qötsavoko waha. The accent in compounds is usually (but not always) on the second syllable, the syllable which directly precedes the second element of the compound: qötsávoko. The various phonological processes we have talked about will naturally affect these compounds. In qötsávoko, pooko 'dog' shows up as voko due to the change of p to v and the shortening of an unstressed long vowel when it is adjacent to the stressed vowel; this latter process also shortens the first vowel of qööts a 'white' to give qötsa.

Some adjectives have special, shorter forms that are used in compounds. For instance, paalangpu 'red' shortens to pala- in compounds, and wuuyoq'a 'big' shortens to wuko-. 'Big dog' is thus wukovoko. 'Red house' is either palaki or palakihu -- the final hu of kiihu may be dropped in compounds. Compounds also sometimes have special meanings that you cannot predict from the meanings of their parts. For example, wukonavna, from wuko- 'big' and navna 'shirt', does not mean just 'big shirt', but rather 'coat'.

Exercise B

Translate.

(1) wukovasa (2) qötsapösa (3) qömavkwahu (4) mukikuyi
(5) qötsa'önga (6) pala'u'utspi (7) mukinöhu (8) wukoki
(9) qötsatavo (10) qömavkihu

Grammar

Sometimes more than one adjective occurs with a noun; in this case the adjectives and noun may join together in a compound of three or more members. For example, palaki is 'red house'. To say 'big red house', the adjective wuko- 'big' is added to the compound palaki to form the larger compound wukopalaki 'big red house'. The accent is then on the second syllable of the entire compound: wukópalaki.

An adjective may itself be modified even when it is part of a compound. Nu'an, for example, modifies adjectives and has the meaning 'really, very'. Nu'an wukopalaki thus means 'very big red house'.

The adjectival notion 'little' may be expressed by an ending on a noun rather than through a compound. For instance, the ending -wya can be added to maana 'girl' to give the expression manawya 'little girl'. Another ending meaning 'little' is -hoya, so that 'child' can be either tsay or tsayhoya. Similarly, pokhoya means 'little dog'. Note that -hoya lengthens to -hooyam when plural.

Exercise C

Translate.

(1) nu'an wukopalaki (2) nu'an wupataqa (3) povokhooyam

(4) qötsamomost (5) qötsamomoshoyam

Exercise D

Translate.

(1) This knife is big.

(2) The boy is very tall.

(3) A very tall boy is standing here.

(4) A big eagle is flying around.

(5) The big house is very red.

(6) The red house is very big.

(7) This bird isn't really very yellow.

(8) That red ant bit me.

(9) The little girl is chopping the apple tree.

(10) A white bird is sitting next to me.

Answers

Exercise A

(1) dogs (2) apple trees (3) knives (4) fields (5) knees
(6) squirrels (7) stomachs (8) ponds (9) cats (10) children

Exercise B

(1) big field (2) white mouse (3) black eagle (4) hot water
(5) white salt (6) red door (7) hot egg (8) big house
(9) white cottontail (10) black house

Exercise C

(1) very big red house (2) very tall man (3) little dogs
(4) white cats (5) little white cats

Exercise D

(1) I' poyo wuuyoq'a.
(2) Pam tiyo nu'an wuupa.
(3) Nu'an wupatiyo yev wunu.
(4) Wukokwahu puuyawnuma.
(5) Wukokihu nu'an paalangpu.
(6) Palakihu nu'an wuuyoq'a.
(7) I' tsiro qa pas nu'an taskyavi.
(8) Pam pala'anu nuy kuuki.
(9) Pam manawya mansántsokit saavulawu.
(10) Qötsatsiro inuqlaq qatuwta.

LESSON 23: RELATIVE CLAUSES

Vocabulary

puuwi 'sleep'	mooki 'die'
puuyalti 'fly'	waaya 'run away'
tawlawu 'sing'	watqa 'run away PL'

Grammar

A "relative clause" is a clause which modifies a noun. For example, that I hit is a relative clause, modifying boy, in the sentence The boy that I hit ran away. We will study Hopi relative clauses in this lesson, but first we must examine the use of a special verb ending, -qa.

The verb ending -qa in Hopi is roughly equivalent to the ending -er in English. By adding -er to a verb in English, we obtain a noun designating a person or thing that carries out the action of the verb. By adding -er to the verb write, for instance, we obtain the noun writer, which means 'one who writes'. Hopi -qa works in the same way. From the verb penta 'writing', for instance, we can form, by adding -qa, the noun pentaqa, which means 'writer' or 'one who writes'.

The ending -qa can be added to different forms of the verb. Often it goes on the durative form, as in pentaqa (penta 'writing' is the durative form of peena 'write'). Commonly it is added after the verb suffix -ngwu, which translates as 'habitually' or 'always'. From penta, then, we have pentangwuqa, which means 'writer' or 'one who is always writing'.

As you might expect, the combination of a verb and the ending -qa is sometimes irregular in one way or another. It may be irregular in form. For example, when added to wari 'run', -qa can yield either wárikngwuqa 'runner', which is what you might expect, or wawasngwuqa 'runner', which is not. On the other hand, the combination may have a special meaning. The verb masa'ta means 'have wings'; it is formed from the noun masa 'wing' and the ending -'ta 'have', which you studied in Lesson 15. By adding -qa to masa'ta we obtain the noun masa'taqa, which literally means 'wing-haver' or 'one that has wings', but this is normally used in the more specialized sense 'airplane'.

Exercise A

Translate.

(1) tawlawngwuqa (2) puuyaltingwuqa (3) tutuqaynaqa
(4) puwngwuqa (5) noovalawngwuqa

Grammar

Like other nouns, those derived by the ending -qa can be marked as plural or as objects. The endings used to do this are those you have already learned for other nouns. The ending -m is used for the plural, for instance pentangwuqam 'writers'. For objects, the ending is -t: pentangwuqat 'writer OBJ'. For plural objects, the object ending -y is added to the plural ending -mu: pentangwuqamuy 'writers OBJ'.

Exercise B

Translate.

(1) Qǒyangwuqam watqa.
(2) Kwaakwahut masa'yungqamuy ngöytota.
(3) Nu' wawasngwuqat aw yori.
(4) Naayawngwuqa waaya.
(5) Pam kapiri tawlawngwuqamuy kuuki.

Grammar

The ending -qa is used to mark the verb of a relative clause. For example, Maana wárikqa lolma means 'The girl that ran is pretty'. The relative clause in this sentence is wárikqa, which modifies the noun maana 'girl'.

Various factors determine the precise form that a relative clause will have. One of these factors is whether or not the subject of the main clause and the subject of the subordinate relative clause are identical, that is, whether or not the two subjects designate the same object or individual. The main and subordinate clause subjects are identical in our example, Maana wárikqa lolma 'The girl who ran is pretty': Maana 'girl' is the subject of lolma 'pretty'; it is also understood to be the subject of wari 'run', i.e. the person understood to do the running is maana 'girl'. In this grammar section we will concentrate on examples where the main and subordinate clause subjects are the same.

The ending -qa can be attached to different forms of the verb in a relative clause. In Maana wárikqa lolma 'The girl who ran is pretty' it is attached to the simple form of the verb, hence the subordinate verb is translated with the English past tense: wárikqa 'who ran'. Compare this with a relative clause using the durative form of the verb: Maana wárikiwtaqa lolma 'The girl who is running is pretty'. With the future verb we have still another sense: Maana wárikniqa lolma 'The girl who will run is pretty'. The meaning is always what you would expect from the use of these verb forms in simple sentences.

When the relative clause modifies the subject of the sentence, as in all the above examples, the relative clause verb will be marked plural if the subject noun it modifies is plural. As we saw before, the plural form of -qa is -qam. 'The girls who ran are pretty' is thus Mamant yuutukqam loololmatu. All the elements in this sentence

are plural. The main clause is Mamant loololmatu 'The girls are pretty', with the plural subject noun mamant 'girls' and the plural adjective loololmatu 'pretty PL' (adjectives must be plural when the subject noun is plural). The subject noun mamant 'girls' is modified by the relative clause yuutuqam 'who ran PL'; since the plural 'girls' is understood to be the subject of the subordinate verb, the plural form of this verb is used, namely yuutu, and this combines with the plural form of the ending, namely -qam.

When the relative clause modifies an object noun rather than a subject noun, an object form of -qa, specifically -qe, is added to the verb of the relative clause (for both singular and plural nouns). (This ending -qe can be regarded as a special pronunciation of -qay, which consists of -qa plus the object ending -y.) For example, Nu' maanat naawaknaqe tsootsona means 'I kissed the girl that I like'. Note that the subjects of the main and subordinate clauses are identical ('I' is the subject of both 'kiss' and 'like'), though this subject is omitted in the relative clause rather than being repeated. The relative clause naawaknaqe 'that I like' modifies an object noun, maanat, so the verb naawakna appears with an object form of the ending, -qe.

Exercise C

Translate.

(1) Pam taaqa sikwit nösqa mooki.

(2) Pam tiyo waayaqa nima.

(3) Puma tootim watqaqam ninma.

(4) Nu' maanat ngöyvaqe ngu'a.

(5) Nu' maanavituy ngöyvaqe ngu'a.

Grammar

In this section we consider cases where the subject of the main clause is not identical to the subject of the subordinate clause. In

such cases, the noun that is modified will always function as the object in either the main clause or the relative clause, so the verb of the relative clause is marked with an object form of -qa. This form will be -qat when the modified noun is singular, and -qamuy when it is plural.

The relative clause may modify the object of the main clause. For example, 'I kissed the girl that ran' is Nu' maanat wárikqat tsootsona. Here the relative clause is wárikqat 'that ran', and it is marked with the object ending -qat because it modifies the object noun maanat. The plural of this, as you might expect, is Nu' mámantuy yuutukqamuy tsootsona 'I kissed the girls that ran'.

Another possibility is for the modified noun to be the object of both the main clause and the subordinate clause. Examples are Nu' maanat um naawaknaqat tsootsona 'I kissed the girl you like' and Nu' mámantuy um naawaknaqamuy tsootsona 'I kissed the girls you like'. As in previous examples, the relative clause (um naawaknaqat or um naawaknaqamuy 'that you like') directly follows the noun it modifies (mamant 'girl OBJ' or mámantuy 'girls OBJ').

The final possibility is for the modified noun to be the object of the subordinate clause only. Examples are Maanat nu' tsootsonaqat pas lolma 'The girl I kissed is very pretty' and Mámantuy nu' tsootsonaqamuy pas loololmatu 'The girls I kissed are very pretty'. Here the modified noun ('girl' or 'girls') is the subject of the main clause (with the predicate 'pretty') and the object only of the relative clause (the object of 'kissed'). Observe one peculiarity of this kind of sentence: the modified noun occurs in its object form (maanat or mámantuy) even though it is the main clause subject.

Exercise D

Translate.

(1) Pookot nu' kuukiqat mooki.

(2) Nu' wuutit um tsootsonaqat tuwa.

(3) Nu' moomostuy pam pooko kuukiqamuy ngöyva.

(4) Um taavot waayaqat naawakna?

(5) Um taatavtuy watqaqamuy qa naawakna?

Exercise E

Translate.

(1) The eagle is a flier.

(2) I found the sleeper.

(3) What are the singers looking at?

(4) The girl who laughed is my older sister.

(5) The dogs that are running are pretty.

(6) I skinned the rabbit that I killed.

(7) He shot the eagle that flew.

(8) I don't like the girls you kissed.

(9) The man you shot died.

(10) A woman who is coughing is walking toward me.

Answers

Exercise A

(1) singer (2) flier (3) teacher (4) sleeper (5) cook

Exercise B

(1) The killers ran away.

(2) The eagles are chasing the airplanes.

(3) I looked at the runner.

(4) The fighter ran away.

(5) That goat bit the singers.

Exercise C

(1) The man who ate the meat died.

(2) The boy who ran away went home.

(3) Those boys who ran away went home.

(4) I caught the girl I chased.

(5) I caught the girls DL I chased.

Exercise D

(1) The dog I bit died.

(2) I found the woman you kissed.

(3) I chased the cats the dog bit.

(4) Do you like the cottontail that ran away?

(5) Don't you like the cottontails that ran away?

Exercise E

(1) Kwaahu puuyaltingwuqa.

(2) Nu' puwngwuqat tuwa.

(3) Puma tawlawngwuqam hiita aw taayungwa?

(4) Pam maana naaniqa iqöqa.

(5) Povkot yuutukiwtaqam loololmatu.

(6) Nu' taavot niinaqe siskwa.

(7) Pam kwaahut puuyaltiqat mu'a.

(8) Nu' mámantuy um tsootsonaqamuy qa naawakna.

(9) Put taaqat um mú'aqat mooki.

(10) Wuuti öhöhötaqa inumeq wayma.

DIALOG 7: GOING TO TOWN

Vocabulary

aa'awna 'tell, let know'	-koongya 'husband'
tsöngmoki 'get hungry'	nöösiwqa 'food, groceries'
wiiki 'take along'	uuyi 'cornfield'
huuya 'sell'	se'el 'early'
panti 'do thus, do that'	ne' 'so'

Dialog

Janet:	Haqami uukongya?	Where is your husband?
Mary:	Pam pay se'el tumala'tato.	He went to work very early.
Janet:	Uma as nuy Homol'omi wikni? Nu' as aw nöösiwqat oovi huuyatoni.	Could you two take me to Winslow? I want to go shop for groceries.
Mary:	Ason pituq'ö. Naat yaw pam piw uuyiy aw kuyvatot pu' a' nímani.	When he comes. He also wants to stop by his cornfield on his way home.
Janet:	Ta'á. Ason pitúq um nuy aa'awnani.	Okay. Let me know when he comes.
Mary:	Ta'á. Pay ason itam nöönösat pu' awyani, ne' itam qa tsöngmokyani.	Okay. We will eat first before we go so we don't get hungry.
Janet:	Ta'á. Pay itam pantotini.	Okay. We'll do that.

LESSON 24: PASSIVES

Vocabulary

tiposi 'child, baby'	tuupe 'bake, roast'
tiihu 'dance, ceremony'	taawi 'song'
aama 'bury'	tiita 'have a baby'

Grammar

A sentence such as The boy kicked the football is said to be "active". Corresponding to this active sentence is the "passive" sentence The football was kicked by the boy. A passive sentence is one which describes an event from the viewpoint of a noun that would normally be the object of the verb, such as the football in the examples above. The noun which would normally be the subject of the verb, such as the boy in these examples, either shows up in some other role (such as the object of by) or does not show up at all (as in The football was kicked).

There are several different ways of making passive sentences in Hopi. You will have to learn which of these is appropriate with a given verb. In all these ways of forming passive sentences, the noun which would normally be the subject can be omitted and almost always is.

One way of forming the passive is by means of the verb ending -ilti. When this ending is added to a verb, the last vowel of the verb drops. For instance, yuku means 'mend', 'fix', or 'finish'. By dropping the final u and adding -ilti, we obtain the passive verb form yukilti. The sentence Taawi yukilti can be translated in various ways, such as 'The song was finished', 'The song got finished', or 'The song is finished'. Notice that taawi 'song' is the subject in

this passive sentence, even though it would normally be the object of a verb like yuku.

Exercise A

Translate.

(1) Pam kiihu peenilti.

(2) Taawi yukilti.

(3) Paasa uuyiltini?

(4) Tiihu yukilti.

(5) Mukilti.

Grammar

Another way of forming the passive is by adding the ending -iwa to the verb. As with -ilti, putting this ending on a verb causes the final vowel of the verb to drop. Tiita, for instance, means 'have a child' or 'bear', while tiitiwa is its passive and means 'be born'. The noun that would normally be the object of a verb functions instead as the subject when the verb is marked by -iwa. Tiposi 'child' is thus the subject in the passive sentence Tiposi taavok tiitiwa 'The child was born yesterday'.

The ending -iwa may be less common than -ilti, but you will encounter it both in passive sentences with certain verbs and as part of various complex words. For example, you may remember the noun nöösiwqa 'food, groceries' from Dialog 7. This noun is formed from the verb nöösa 'eat', by first adding the passive ending -iwa to yield nöösiwa 'be eaten', and then adding the ending -qa (Lesson 23) to yield nöösiwqa 'that which is eaten, food'. The verb maatsiwa 'be named' is passive, though there is no longer any active verb maatsi (except as part of maamatsi 'recognize'); tungwa 'name, call' is used instead.

Exercise B

Translate.

(1) Um hin maatsiwa?

(2) Hisat taaqa tiitiwa?

(3) Inavna qa tuu'ihiwa.

(4) Kawayo ngu'iwa.

(5) Tsirom ngu'iwya.

Grammar

Yet another way of making a passive sentence is by using a plural verb with no subject. For example, Taavot niinaya means 'The cottontail was killed', 'Somebody killed the cottontail', or 'They (but no one in particular) killed the cottontail'. Notice that taavot 'cottontail' is an object in this sentence, since it is marked by the object ending -t; there is no subject.

Sometimes hak 'someone' is used as the subject in sentences such as these. For instance, Taaqat hak tuku means 'The man was cut' or 'Someone cut the man'; observe that the object taaqat precedes the subject hak in this sentence, and the verb is singular.

Exercise C

Translate.

(1) Wuutit pa'angwaya.

(2) It pookot hak niina.

(3) Kuuyit wéheknaya.

(4) Put pookot tuuhototа.

(5) Sikwit tuupeya.

Exercise D

Translate.

(1) What will be painted?

(2) Your dress was sewn.

(3) The peach tree will be planted tomorrow.

(4) My cat was hurt.

(5) They buried the pot.

(6) He is named Milo.

(7) When was she born?

(8) Who was caught?

(9) A big eagle was caught.

(10) My grandmother went to buy groceries.

Answers

Exercise A

(1) That house got painted.

(2) The song was finished.

(3) Will the field be planted?

(4) The ceremony is finished.

(5) It got hot.

Exercise B

(1) What is your name?

(2) When was the man born?

(3) My shirt was not sewn.

(4) The horse was caught.

(5) The birds were caught.

Exercise C

(1) The woman was helped.

(2) Someone killed this dog.

(3) The water was spilled.

(4) They hurt that dog.

(5) The meat was roasted.

Exercise D

(1) Himu peeniltini?

(2) Uukwasa tuu'ihiwa.

(3) Sipaltsoki qaavo' uuyiltini.

(4) Imoosay tuuhototа.

(5) Siivut amya.

(6) Pam Milo yan maatsiwa.

(7) Pam hisat tiitiwa?

(8) Hak ngu'iwa?

(9) Wukokwahut ngu'aya.

(10) Iso nöösiwqat huuyato.

LESSON 25: CONJUNCTIONS

Vocabulary

sipala 'peach'	novna 'feed'
asi 'sneeze'	tu'i 'buy'
aasi 'wash hair'	sayti 'smile'

Grammar

"Conjunctions" are words like and and or. They are used to connect, or "conjoin", sentences or parts of sentences of the same type. By using the conjunction and, for example, the two simple sentences The man is standing and The woman is sitting can be conjoined to form the longer sentence The man is standing and the woman is sitting. In The man and the woman are standing, and conjoins the two subjects the man and the woman.

The Hopi conjunction nöq 'and' can be used in both of these ways. Pam taaqa wunuwta means 'The man is standing', while Pam wuuti qatuwta means 'The woman is sitting'; these can be conjoined with nöq to give the longer sentence Pam taaqa wunuwta nöq pam wuuti qatuwta 'The man is standing and the woman is sitting'. Similarly, nöq conjoins the subjects pam taaqa 'the man' and pam wuuti 'the woman' in Pam taaqa nöq pam wuuti wunuwta 'The man and the woman are standing'. (The complete subject is dual, since it designates just two individuals -- thus the verb is singular.)

Nöq is also pronounced as niqw; use the pronunciation your teacher uses.

Exercise A

Translate.

(1) this apple and that peach (2) Ron and Curtis (3) boys and girls

(4) the knife and the pot (5) this flower and yonder reed

Exercise B

Translate.

(1) Nu' taavot aw yori nöq um kawayot aw yori.

(2) Ina sayti nöq inöma naani.

(3) Yev yooyoki nöq pev nuvalawu.

(4) Pooko nöq moosa taavot ngöyva.

(5) Mi' taaqa nöq mi' tiyo pasve tumala'ta.

Grammar

You have seen that the conjunction nöq is used to conjoin two nouns when these combine to function as the subject of a sentence. Object nouns can also be conjoined; when they are, a different conjunction is used, namely nit. Thus Taavo pookot nit moosat ngöyva 'The cottontail chased a dog and a cat' contains the conjoined object pookot nit moosat. Note that both object nouns, as well as the conjunction, are in object form.

Exercise C

Change these conjoined nouns from subject form to object form.

(1) aanu nöq toovi (2) ipono nöq itama (3) i' tsoongo nöq pam tihu

(4) paaqwa nöq waakasi (5) pam nevni nöq pam öönga

Exercise D

Translate.

(1) Nu' pookot nit moosat tuwa.

(2) Pam pooko itamöy nit imay kuuki.

(3) Pam wuuti kwasat nit pitanaktsit tu'i.

(4) Hak kawayot nit waakasit novnani?

(5) I' qöyangwuqa mansáanat nit sipalat nööса.

Grammar

The Hopi word for 'or' is sen. When sen is used to combine two simple sentences into a longer one, it is used before both: Sen Milo

kawayot novnani sen LouVina waakasit novnani. 'Either Milo will feed the horse or LouVina will feed the cow'.

When sen is used to conjoin subject nouns, it is also repeated before both: Sen tiyo sen maana asi 'Either the boy or the girl sneezed'. Sen also occurs with object nouns. In this case it can be repeated before each, or it may occur only before the second. 'I will kill a jackrabbit or a cottontail' can therefore be translated either as Nu' sen sowit sen taavot niinani, with two occurrences of sen, or as Nu' sowit sen taavot niinani, with just one.

Exercise E

Translate.

(1) Sen yooyoki sen nuvalawu.

(2) Sen wuuti sen maana aasi.

(3) Pam kwasat sen navnat tuu'ihani.

(4) Sen taaqa wuutit tsootsona sen wuuti taaqat tsootsona.

(5) Nu' sen nevnit sen palamorit nösni.

Exercise F

Translate.

(1) She ate meat and red beans.

(2) She ate meat or red beans.

(3) The ladder fell and then the man yelled.

(4) The leopard caught a parrot and a mouse.

(5) This cat and this dog bit each other.

(6) Either you will help me or I will help you.

(7) My wife and older sister are sitting next to me.

(8) I will wash my hair and you will feed the cat.

(9) My grandmother cut the potato and the greens.

(10) This boy has a top and that girl has a doll.

Answers

Exercise A

(1) i' mansáana nöq pam sipala (2) Ron nöq Curtis

(3) tootim nöq mamant (4) pam poyo nöq pam siivu

(5) i' sihu nöq mi' songohu

Exercise B

(1) I looked at a cottontail and you looked at a horse.

(2) My father smiled and my wife laughed.

(3) It is raining here and it is snowing there.

(4) The dog and the cat chased a cottontail.

(5) Yonder man and yonder boy are working in the field.

Exercise C

(1) aanut nit toovit (2) iponoy nit itamay (3) it tsoongot nit put tihut

(4) paaqwat nit waakasit (5) put nevnit nit put ööngat

Exercise D

(1) I found a dog and a cat.

(2) That dog bit my knee and my hand.

(3) The woman bought a dress and a hat.

(4) Who will feed the horse and the cow?

(5) This killer ate an apple and a peach.

Exercise E

(1) Either it is raining or it is snowing.

(2) Either the woman or the girl washed her hair.

(3) She will sew a dress or a shirt.

(4) Either the man kissed the woman or the woman kissed the man.

(5) I will eat greens or red beans.

Exercise F

(1) Pam sikwit nit palamorit nöösa.

(2) Pam sikwit sen palamorit nöösa.

(3) Pam saaqa leepe nöq pu' pam taaqa töqti.

(4) Pam toho kyaarot nit pöösat ngu'a.

(5) I' moosa nöq i' pooko naakuuki.

(6) Sen um nuy pa'angwani sen nu' ung pa'angwani.

(7) Inöma nöq iqöqa inuqlaq qatuwta.

(8) Nu' asni nöq um moosat novnani.

(9) Iso tumnat nit nevnit tuku.

(10) I' tiyo patukya'ta nöq pam maana tihu'ta.

DIALOG 8: AT PLAY

Vocabulary

homoki 'hogan'	kuyto 'go get water'
tuuwa 'sand'	yukuto 'go get'
tavi 'hand over'	ii'itsi 'hurry up'
qaatsi 'sit there'	písoq'iwta 'hurrying'
hangwa 'dig'	ahoy 'back, in return'
heeve 'look for'	sen 'perhaps'
yuku 'make'	akw 'with it'
haaki 'wait'	-ngem 'for'

Dialog

Angie:	Prunie, tus pa' put távi'i. Put uqlaq qatsqata.	Prunie, hand me that. That one sitting by you.
Prunie:	Ita'? Haaki, naat nu' it akw hángwanta.	This one? Wait, I am still digging with it.
Angie:	Ii'itsi, taq nu' as písoq'iwta.	Hurry up, I am in a hurry to finish.
Prunie:	I' turá. Niikyang um inumi ahoy tavini.	Here, then. But be sure to give it back to me.
Tristan:	Uma hintsaki? Nu' umuy teevev hevnuma.	What are you doing? I've been looking for you two all day.
Prunie:	Itam homokit yuyku. Sen um itamuy pa'angwani?	We are making a hogan. Perhaps you can help us?
Angie:	Itamungem aw kuyto'o. Nit pu' piw um tuuwat yukutoni. Wáriku'u.	Go get water for us. And then also get sand. Run.
Tristan:	Ta'á. Pas uma put lomayuyku.	Okay. You two are making that good.

LESSON 26: PARTICLES

Vocabulary

hoonaw 'bear'
oomaw 'cloud'
komo 'brown'
wikoro 'jug'
sakwa 'turquoise'
tsaava 'short'

Grammar

You have noticed by now that Hopi sentences often contain one or more small words, called "particles", that contribute in various subtle ways to their meaning. There are many particles that you must learn to use properly if you want to be a fluent Hopi speaker. In this lesson we will study just a few of them.

One important particle is as. It has not just one meaning, but a variety of related meanings that depend in part on the nature of the sentence in which it occurs. Sometimes it merely indicates that the situation described by the sentence occurred in the past. Kuuyi muki, for example, means 'The water is hot' and describes the present; Kuuyi as muki, on the other hand, means 'The water was hot' and describes the past.

As may also indicate unachieved intention. Nu' as kuyto, for instance, means 'I went to get water' and carries the implication that I did not actually succeed in getting it. This meaning of unachieved intention is possible even when the verb is marked with the future ending -ni. Nu' saytini means 'I will smile'. Nu' as saytini, however, means 'I was going to smile' or 'I tried to smile', implying that I did not actually do so. The range of possible meanings is actually broader still. Nu' as saytini can also mean, for example, 'I wanted to smile' or 'I should smile'.

Exercise A

Translate.

(1) The bear was brown.

(2) The jug was turquoise.

(3) I should wash my hair.

(4) The woman tried to sneeze.

(5) He was going to crawl.

Grammar

The particle as normally occurs before the predicate. However its position in the sentence is not fixed, and it often occurs elsewhere. If the verb has an object, as can appear either before or after it. Thus 'I was going to cut it' can be either Nu' put as tukuni or Nu' as put tukuni. This particle can even occur at the end of the sentence, in which case it appears in the special pausal form as'a: Nu' put tukuni as'a 'I was going to cut it'. One restriction is that as cannot appear in sentence-initial position, before the subject (unless another particle accompanies it).

Exercise B

Translate.

(1) Pam put tuu'ihani as'a.

(2) Taawi as lomahinta.

(3) Iqöqa as put saavutani.

(4) Mi' taaqa as kiihut peenani.

(5) Oomaw qööts a as'a.

Grammar

Another important particle is yaw. This particle means that the speaker has no direct knowledge of the situation described in the sentence, and it can be translated by 'it is said', 'I heard', 'people say', 'they say', and so on. Pam put tuku means 'He cut it' and

suggests that the speaker has direct knowledge of the event; Pam put yaw tuku means something like 'I heard he cut it' or 'He cut it, they say'.

Yaw can occur in various positions, even sentence-initial position. The following are all correct: Pam put yaw tuku, Pam yaw put tuku, Yaw pam put tuku. The particle yaw can also occur at the end of a sentence, in which case the pausal form yaw'i is used: Pam put tuku yaw'i 'He cut it, I'm told'. Yaw and as can be used in the same sentence, and the meaning is just what you would expect. For instance, Pam put as yaw tukuni means 'He was going to cut it, they say'.

Exercise C

Translate.

(1) Pooko ung yaw kuuki.

(2) Hoonaw put ngöyva yaw'i.

(3) Yaw navna'at sakwa.

(4) Pam u'utspit as yaw hötani.

(5) Iti yaw homokit yuyku.

Grammar

The last particle we will look at is kus, which implies that the situation described by the sentence has not been directly experienced by the speaker, but rather is inferred to be true. The closest translation is perhaps 'evidently': Pam put kus kuuki 'Evidently he bit her'.

Like the other particles, kus can occur in different positions. 'Evidently he bit her', for example, can be given as any of the following: Pam put kus kuuki, Pam kus put kuuki, Kus pam put kuuki. When it occurs at the end of a sentence, kus has the pausal form kurá: Pam put kuuki kurá 'He bit her, evidently'.

When kus and yaw occur in the same sentence, kus usually precedes: Pam put kus yaw kuukini 'Evidently he is going to bite her,

it is said'. Order is variable, however. All three particles can occur in the same sentence, with the complicated meaning you might expect: Pam put kus as yaw kuukini 'Evidently he was going to bite her, it is said'. When as combines with another particle, it can come at the beginning of a sentence: As kus pam put kuukini 'Evidently he was going to bite her'.

Exercise D

Translate.

(1) Pam maana kus tawlawni.

(2) Kus yaw hoonaw koonat ngu'a.

(3) As kus kikmongwi tsaava.

(4) Wikoro as sakwa kurá.

(5) Pam wuuti nuy kus as yaw mu'ani.

Exercise E

Translate.

(1) The cloud is black.

(2) The cloud was black.

(3) The cloud was evidently black.

(4) Evidently the cloud is black, I am told.

(5) The cloud was evidently black, it is said.

(6) My wife evidently broke the jug and the pot.

(7) The song was very pretty, they say.

(8) He tried to catch the fly.

(9) Evidently they DL didn't kill each other.

(10) She was evidently going to wash her hair, they say.

Answers

Exercise A

(1) Pam hoonaw as komo.

(2) Wikoro as sakwa.

(3) Nu' as asni.

(4) Pam wuuti as ásikni.

(5) Pam as láho'mani.

Exercise B

(1) She was going to sew it.

(2) The song was pretty.

(3) My older sister wanted to chop it.

(4) Yonder man was going to paint the house.

(5) The cloud was white.

Exercise C

(1) A dog bit you, I hear.

(2) They say a bear chased it.

(3) It is said his shirt is turquoise.

(4) He tried to open the door, it is said.

(5) My child is making a hogan, I hear.

Exercise D

(1) That girl will evidently sing.

(2) Evidently the bear caught a squirrel, they say.

(3) Evidently the village chief was short.

(4) The jug was evidently turquoise.

(5) Evidently that woman was going to shoot me, I hear.

Exercise E

(1) Oomaw qǒmavi.

(2) Oomaw as qǒmavi.

(3) As kus oomaw qǒmavi.

(4) Oomaw kus yaw qǒmavi.

(5) Oomaw kus as yaw qǒmavi.

(6) Inǒma wikorot nit siivut yooha kurá.

(7) Taawi pas as yaw lomahinta.

(8) Pam as toovit ngu'ani.

(9) Kus puma qa naanina.

(10) Pam kus as yaw asni.

LESSON 27: TEMPORAL CLAUSES

Vocabulary

paklawu 'cry'
pakmumuya 'crying'
paki 'enter, come in'
asisita 'sneezing'

Grammar

In Lesson 23 you learned about relative clauses, which are subordinate clauses that modify nouns. There are various other kinds of subordinate clauses in Hopi. In this lesson we will study two new types of subordinate clauses; since they pertain to time relations, we will call them "temporal clauses".

The first type of temporal clause indicates that the actions of the subordinate and main clauses occur in sequence. The verb of the subordinate clause is marked by the ending -t, which indicates that the action of the subordinate verb precedes that of the main verb in temporal order. For example, Nu' pakít pu' qatuvtu can be translated variously as 'I came in and sat down', 'After entering I sat down', or 'Having entered I sat down'. Notice that accent sometimes falls on the vowel immediately preceding the ending -t, even though it would not normally be expected there. Notice also that pu', which can be translated here as 'and then', often occurs after the subordinate clause and before the main clause.

Exercise A

Translate.

(1) Pam warikt pu' tso'omti.

(2) Pam maana naanit pu' paklawu.

(3) Um nöst pu' hiiko.

(4) I' taaqa öhökt pu' asi.

(5) Nu' moosat tuwat pu' put kuntuva.

Grammar

The second type of temporal clause indicates that the actions of the subordinate and main clauses are simultaneous. The verb of the subordinate clause is marked by the ending -kyang, which sometimes causes the final vowel or ending of the verb to drop. For example, Pam tuumoyta means 'He's eating'. When this is made into a subordinate clause, the durative ending -ta is dropped from tuumoyta and -kyang is added: tuumoykyang. A sentence such as Pam tuumoykyang hiihiko has various translations, for instance 'While eating he's drinking' or 'He's eating and drinking'.

Exercise B

Translate.

(1) Pam tawlawkyang wunima.

(2) Pam maana nánankyang pakmumuya.

(3) Nu' öhöhötikyang asisita.

(4) Puma yeskyang pentota.

(5) Mi' taaqa wárikiwkyang nánani.

Grammar

In all the examples studied so far in this lesson, the main clause subject has been the same as the subordinate clause subject. In Nu' pakít pu' qatuvtu 'I came in and sat down', for example, the subject of both 'came in' and 'sat down' is understood to be 'I'. Of course it will not always happen to be the case that the two subjects are identical. When they differ, for either type of temporal clause, the subordinate verb is marked by the ending -q (sometimes pronounced -qw) rather than by -t or -kyang. For instance, Nu' pakíq pu' pam qatuvtu means 'I came in and she sat down'. The ending

-q, rather than -t, is required on the subordinate verb paki 'enter' because the two subjects, 'I' and 'she', are different.

Exercise C

Translate.

(1) Nu' moosat tuwáq pu' pam put kuntuva.

(2) Pam tiyo tuumoytaq pu' pam maana hiihiko.

(3) Nu' sowit ngu'aq pu' um put niina.

(4) Pam nananq nu' tumala'tani.

(5) Pam pooko tso'omtiq pu' pam kapiri wari.

Grammar

In all of the examples considered above, the subordinate clause preceded the main clause. This is the typical order, but with subordinate clauses marked by -t or -q it is also possible for the subordinate clause to follow the main clause. In this event the subordinate clause verb will typically be final in the sentence, which means that it must occur in its pausal form. The pausal form of -t is -t'a, and that of -q is -q'ö. 'I came in and sat down', then, can be given as Nu' qatuvtu pakit'a, with the pausal -t'a on the subordinate verb paki. Similarly, 'I came in and she sat down' can be given as Pam qatuvtu nu' pakiq'ö.

Exercise D

Translate.

(1) Pam maana paklawu naanit'a.

(2) Pam moosat kuntuva nu' put tuwaq'ö.

(3) Um hiiko nöst'a.

(4) Nu' tumala'tani pam nánanq'ö.

(5) Pam kapiri wari pam pooko tso'omtiq'ö.

Exercise E

Translate.

(1) After entering, I will drink.

(2) After I enter, you will drink.

(3) I will drink after I enter.

(4) You will drink after I enter.

(5) The woman is eating and talking.

(6) While laughing, he jumped.

(7) While I was laughing, he jumped.

(8) He yelled and ran away.

(9) He chased the dog and caught it.

(10) He caught the dog after I chased it.

Answers

Exercise A

(1) After running he jumped.

(2) The girl laughed then cried.

(3) Having eaten, you drank.

(4) This man coughed and then sneezed.

(5) I found the cat and kicked it.

Exercise B

(1) He is singing and dancing.

(2) While laughing, the girl is crying.

(3) I am coughing and sneezing.

(4) They are sitting and writing.

(5) Yonder man is laughing while running.

Exercise C

(1) After I found the cat, he kicked it.

(2) The boy is eating and the girl is drinking.

(3) I caught the jackrabbit and you killed it.

(4) While she is laughing, I will be working.

(5) The dog having jumped, the goat ran.

Exercise D

(1) The girl cried after laughing.

(2) He kicked the cat after I found it.

(3) You drank after eating.

(4) I will be working while she is laughing.

(5) The goat ran after the dog jumped.

Exercise E

(1) Nu' pakít pu' hikwni.

(2) Nu' pakíq pu' um hikwni.

(3) Nu' hikwni pakit'a.

(4) Um hikwni nu' pakiq'ö.

(5) Pam wuuti tuumoykyang yu'a'ata.

(6) Pam nánankyang tso'omti.

(7) Nu' nananq pam tso'omti.

(8) Pam töqtit pu' waaya.

(9) Pam pookot ngöyvat pu' put ngu'a.

(10) Pam pookot ngu'a nu' put ngöyvaq'ö.

DIALOG 9: BERTHA COMES HOME

Vocabulary

poota 'check'	mangu'iwta 'be tired'
yuwsi 'get dressed'	hiisavo 'for a little while'
kiikinumto 'come visit'	ii'its 'right away'

Dialog

Jennie:	Um pitu? Pas um nawis'ew pu' a' itamumi poota.	You're around? You finally came to check on us.
Bertha:	Owí, nu' pu' hiisavo qa tumala'taqe, oovi angqǒ.	Yes, I'm not working for a little while, that's why I came.
Jennie:	Tsángawpi'i. Pu' yaw Munqapeq tiihunǒq, oovi itam yuuyuwsiya. Sen um itamum aqni'?	That is good. Today there is a dance at Munqapi, so we are getting ready. Perhaps you want to go with us?
Bertha:	Pay ason qaavo'o. Naat nu' so'on ii'its yuwsini. Nu' piw naato mangu'iwta.	Wait till tomorrow. I probably will not get dressed right away. I am still tired.
Jennie:	Um inumeq ason kiikinumtoni.	You come visit with me.
Bertha:	Pay ason qaavo'o.	Wait till tomorrow.
Jennie:	Pay nu' umi yórikqe haalayti.	I'm happy now that I've seen you.

LESSON 28: CONDITIONAL CLAUSES

Vocabulary

itsivuti 'get angry'
tuutuyti 'get sick'
súhimu 'handsome'
hiikya'ta 'expensive'

Grammar

In this lesson we will study subordinate clauses that express a condition for the fulfillment of the situation described by the main clause. These "conditional" clauses are of two basic types, those roughly equivalent to English clauses marked by if, and those roughly equivalent to English clauses marked by since or because.

When the subjects of the main and subordinate clauses are identical, 'if' is expressed by the ending -e' on the subordinate verb, as in the following example: Nu' put tuwe' nu' waayani 'If I see him I'll run away'. Notice that the ending -e' replaces the final vowel of the verb; thus the final a of tuwa drops when -e' is added, yielding tuwe'. Notice also that the main clause verb takes the future ending -ni.

The subordinate clause normally precedes the main clause in sentences such as these, but the opposite order is also possible. When the subordinate clause follows, the verb marked by -e' may be final, in which case it occurs in the pausal form -e'e: Nu' waayani put túwe'e 'I'll run away if I see him'. Observe that the subject, being identical for the two clauses, need not be repeated.

Exercise A

Translate.

(1) Itam naatuwe' pu' waayani.

(2) Itam waayani naatuwe'e.

(3) Pam nime' haalayni.

(4) Um it kuuyit hiikwe' um tuutuytini.

(5) Um tuutuytini it kuuyit hiikwe'e.

Grammar

When the subjects of the main and subordinate clauses are not identical, the subordinate clause verb is marked by -q, as it is in temporal clauses: Pam nuy tuwáq pu' nu' waayani 'If he sees me I'll run away'. The pausal form of -q is -q'ö: Nu' waayani pam nuy tuwaq'ö 'I'll run away if he sees me'.

Exercise B

Translate the following sentences, and indicate whether the main and subordinate clause subjects are the same or different.

(1) Pam nimaq nu' haalayni.

(2) Nu' haalayni pam nímaq'ö.

(3) Pam nimaq pam itsivutini.

(4) Pam nime' pam itsivutini.

(5) Um tumala'taq nu' tawlawni.

Grammar

Slightly different forms of these endings are used when the subordinate clause describes a characteristic of the subject rather than an action. Instead of -e', the basic ending is -ne': Um wuutine' kyaahakini 'If you were a woman you would be rich'. When the two subjects are different, the ending is -nöq rather than just -q. The pausal form of -ne' is -ne'e, and the pausal form of -nöq is -nöq'ö.

Exercise C

Translate.

(1) If you were a woman I would be happy.

(2) If you were tall you would be happy.

(3) If you were tall I would be happy.

(4) You would be happy if you were tall.

(5) I would be happy if you were tall.

Grammar

Special mention should be made of certain particles that frequently occur in conditional sentences. For one thing, the particle as (studied in Lesson 26) tends to be used in conditional sentences that express a situation known to be counter to fact. For instance, in the sentence Pam as wuupane' haalayni 'If he were tall he would be happy' the particle as makes explicit the idea that the subject is in fact not tall; the sentence is talking about a situation known not to exist.

Hopi has two markers of negation, qa and so'on. Qa is the most common, but in certain types of sentences, conditional sentences in particular, so'on is often used instead: Pam wuupane' so'on haalayni 'If he were tall he would not be happy'. When so'on and qa are used together, the result is a particle sóonqa (also pronounced sóonqe) with positive or emphatic force: Pam qa wuupane' sóonqa haalayni 'If he were not tall he would be happy'.

Combinations of so'on and as or of sóonqa and as can also be used, with the expected meanings, for example: Pam nuy tuwáq nu' so'on as waayani 'If he had seen me I wouldn't have run'.

Exercise D

Translate.

(1) Pam nuy tuwáq sóonqa as nu' waayani.

(2) Nu' put tuwé' sóonqe as waayani.

(3) Pam pu' as tumala'te' haalayni.

(4) Um it kuuyit hiikwe' um sóonqa tuutuytini.

(5) Pam haalayni as súhimune'e.

Grammar

The second type of conditional clauses we will examine are those equivalent to since or because clauses in English. Hopi has various ways of expressing these notions, but we will look at only one.

When the subjects of the main and subordinate clauses are the same, the subordinate clause verb is marked by the ending -qe (-qay for some speakers): Pam nuy tuwaqe pu' nuy ngöyva 'Because he saw me he chased me' or 'He saw me so he chased me'. The ending is -q when the subjects are different, as with various other types of subordinate clauses. The causal relation between the two clauses is sometimes made more explicit by the addition of oovi, which can variously be translated as 'therefore', 'thus', 'that's why', or 'so'.

Exercise E

Translate.

(1) Nu' put tuwaqe pu' waaya.

(2) Pam nuy tuwáq oovi nu' waaya.

(3) Kawayo qa hiikya'taq oovi nu' put tu'i.

(4) Nu' kawayot tu'i pam qa a'ne hiikya'taq oovi'i.

(5) Itam naatuwaqe oovi waaya.

Exercise F

Translate.

(1) If you get sick you will die.

(2) I would be happy if he were handsome.

(3) If she kills me I will get angry.

(4) If she kills me I will not get angry.

(5) If she kills me I will really get angry.

(6) Because he went home he is happy.

(7) Because he went home I am happy.

(8) If I were pretty I would really be happy.

(9) I would really be happy if I were pretty.

(10) He is singing because he is working.

Answers

Exercise A

(1) If we DL see each other we'll run away.

(2) We DL will run away if we see each other.

(3) If he goes home he will be happy.

(4) If you drink this water you will get sick.

(5) You will get sick if you drink this water.

Exercise B

(1) If he goes home I will be happy. (different subject)

(2) I will be happy if he goes home. (different subject)

(3) If he goes home he will get angry. (different subject)

(4) If he goes home he will get angry. (same subject)

(5) If you work I will sing. (different subject)

Exercise C

(1) Um wuutinöq nu' haalayni.

(2) Um wuupane' haalayni.

(3) Um wuupanöq nu' haalayni.

(4) Um haalayni wuupane'e.

(5) Nu' haalayni um wuupanöq'ö.

Exercise D

(1) If he had seen me I would have run.

(2) If I had seen him I would have run.

(3) If he were working now he would be happy.

(4) If you drink this water you'll get sick for sure.

(5) He would be happy if he were handsome.

Exercise E

(1) I saw him so I ran away.

(2) Because he saw me I ran away.

(3) Since the horse wasn't expensive I bought it.

(4) I bought the horse because it wasn't very expensive.

(5) We DL saw each other so we ran away.

Exercise F

(1) Um tuutuyte' um mokni.

(2) Nu' as haalayni pam súhimunöq'ö.

(3) Pam nuy niinaq nu' itsivutini.

(4) Pam nuy niinaq so'on nu' itsivutini.

(5) Pam nuy niinaq só'onqa nu' itsivutini.

(6) Pam nímaqe oovi haalayi.

(7) Pam nimaq oovi nu' haalayi.

(8) Nu' as lolmane' só'onqa haalayni.

(9) Nu' só'onqa haalayni as lolmane'e.

(10) Pam tawlawu tumala'taqe oovi'i.

LESSON 29: MORE VERB FORMS

Vocabulary

muuna 'flow'
yama 'cross'
wi'ta 'be fat'
sutsev 'always'

Grammar

In previous lessons you have learned many different endings or modifications that affect verbs in Hopi. There is much more about verbs that you will have to learn, in becoming a fluent speaker of Hopi, than we could possibly cover in a short book like this. In this lesson we will simply examine very briefly a number of common verb endings that we have not previously discussed.

Some endings have the effect of turning a verb into a noun. You will recall from Lesson 23, for example, that by adding to the verb penta 'writing' the ending -qa you obtain the noun pentaqa 'writer' or 'one who writes'. Another ending which turns a verb into a noun is -pi or -vi, which means roughly 'place'. This ending can be added to nouns as well as verbs, and sometimes the element to which it is added is modified in the process.

The noun for 'running place', wawaspi, which derives from the verb wari 'run', is a typical example. The first syllable wa is duplicated, the final vowel i drops, and r changes to s when -pi is added. U'utspi 'door', related to the verb uuta 'close', is similar. Kuypi 'water container, bowl', from kuuyi 'water', shows -pi attached to a noun. Many Hopi place names (written here to reflect their pronunciation) are formed with this ending. For example, Munqapi 'place where (water) flows' is related to the verb muuna 'flow'.

Derived from nouns are Walpi 'place of the gap' and Paaqavi 'place of bamboo'. Naturally certain forms derived with -pi have specialized, not fully predictable meanings. For instance umukpi, from 'thunder', means 'gun'.

Exercise A

Can you guess what these forms mean?

(1) yamakpi (2) puvuwpi (3) qaqatspi (4) Songoopavi

(5) Sitsom'ovi

Grammar

The ending -to can be added to verbs and contributes the meaning 'go to'. For example, tu'i means 'buy', and tu'ito means 'go to buy'. Thus Pam moosat tu'ito means 'He went to buy a cat'. The plural of -to is -wisa, hence Puma moosat tu'iwisa means 'They went to buy a cat'.

The ending -to can also be added to nouns, where it means 'go to' or 'go to get'. Sometimes a longer form, -mokto, is added instead. From ööŋga 'salt', for instance, we can derive öngmokto 'go to get salt'.

Exercise B

Translate.

(1) Nu' síḱisvet huuyato.

(2) Itaha pastato.

(3) Pam wuuti kuyto.

(4) Nu' sikwimoktoni.

(5) Itam sikwimokwisni.

Grammar

The ending -ti is often used to contribute the meaning 'get' or 'become'. From wuupa 'tall', for example, we can derive

wuupati 'get tall'. The plural form is -toti, so 'They got tall' is Puma wuupatoti.

The ending -va also sometimes translates as 'get', as in Pam wi'va 'He got fat', from wi'ta 'be fat'. More commonly, however, it translates as 'start' or 'begin'. Pam tumala'va means 'He began to work', for instance. Note that the ending -ta drops from tumala'ta 'working' when -va is added. In other cases -va causes a preceding vowel to change to i; thus from saavuta 'chop' we get saavutiva 'begin chopping'.

Exercise C

Translate.

(1) Itaaso tuumoyva.

(2) Pam maana lolmatini.

(3) I' mansáana qa paalangputi.

(4) Puma yuutukva.

(5) Taataqt tumala'tivaya.

Grammar

The ending -ngwu, mentioned briefly in Lesson 23, means 'habitually' or 'always'. Often it is used on the durative form of the verb in conjunction with sutsev 'always', as in Pam sutsev nánanngwu 'He always laughs'.

The ending -ma, whose plural form is -wisa, means roughly 'go along'. For instance, Pam asisitima means 'He is going along sneezing'. Note that the durative ending -ta has been modified to -ti by the following ending -ma. In other forms this ending may translate as 'is getting', for instance in Pam wi'ma 'He is getting fat'.

The ending -numa means '(go) around', as in Pam pentinuma 'He's going around writing'. Here also the durative ending -ta has been modified to -ti. Notice the contrast between the simple durative, as in Pam tawlawu 'He is singing (while stationary)'; the form with -ma, as in

Pam tawma 'He is going along singing'; and the form with -numa, as in Pam tawnuma 'He is going around singing'.

Exercise I

Translate.

(1) Mi' masa'taqa puuyawnuma.

(2) Puma wi'wisa.

(3) Nu' sutsev nösngwu.

(4) Pam töötöqtima.

(5) Mamant tawnumya.

Exercise E

Translate.

(1) I didn't find the running place.

(2) My father will go to run.

(3) He is going to sing.

(4) They are going to sing.

(5) If you don't go home I will get angry.

(6) If you go home I will become happy.

(7) I always run away when he sees me.

(8) He is going around hoeing.

(9) The boy began to sleep.

(10) You are going along coughing.

Answers

Exercise A

(1) 'bridge, crossing place'

(2) 'bed, sleeping place'

(3) 'sitting place'

(4) 'water place where reeds grow'

(5) 'hill place where flowers grow'

Exercise B

(1) I went to sell a car.

(2) My uncle went to hoe.

(3) The woman went to get water.

(4) I will go to get meat.

(5) We will go to get meat.

Exercise C

(1) Our grandmother began eating.

(2) The girl will get pretty.

(3) This apple didn't get red.

(4) They started to run.

(5) The men began working.

Exercise D

(1) Yonder airplane is flying around.

(2) They are getting fat.

(3) I always eat.

(4) He is going along yelling.

(5) The girls are going around singing.

Exercise E

(1) Nu' wawaspit qa tuwa.

(2) Ina wáriktoni.

(3) Pam tawlawto.

(4) Puma tawlawwisa.

(5) Um qa nimaq nu' itsivutini.

(6) Um nimaq nu' haalaytini.

(7) Nu' sutsev waayangwu pam nuy tuwaq'ö.

(8) Pam pastinuma.

(9) Pam tiyo puwva.

(10) Um öhöhötima.

DIALOG 10: WHERE ARE THE KIDS?

Vocabulary

ayata 'ask for help'
na'ö́na 'lazy one'
kaphe 'coffee'
yaavo 'far'
panis 'right after'
haak 'for a while'
niiqe 'thus, for that reason'

Dialog

Uncle:	Ta'á, haqami tsaatsayomya? Nu' pumuy as a' ayatato.	All right, where are the kids? I came to ask for their help.
Grandmother:	Puma pay seelaq haqamiya. Nöq hiita as um a' pumuy ayatato?	They went somewhere a long time ago. What kind of help did you come to ask them for?
Mother:	Puma pay nana'önt, niiqe oovi panis nöönösat pay watqa.	They are lazy, that's why they ran off right after they ate.
Uncle:	Taq nu' písoq'iwta, haqami inungem hevto'o. Itam pasmiyani. Itam pastotat pu' pay piw uyyani.	I am in a hurry, go look for them somewhere for me. We are going to the field. We are going to hoe and plant today.
Grandmother:	Tus nu' ungem pumuy hevto. Pay so'on naat pas yaavo haqamiya.	I will go look for them for you. They couldn't have gone too far yet.

Uncle:	Antsa'a.	That is good.
Mother:	Pev haak qátu'u. Yev kaphet hiiko'o.	Sit here for a while. Have some coffee here.

LESSON 30: MORE SUBORDINATE CLAUSES

Vocabulary

navoti'ta 'know'
u'ni'ta 'remember'
tuuvingta 'ask'
taapanta 'pounding'

Grammar

In Lessons 19 and 20 you learned to make questions. In this final lesson we will study questions that occur as subordinate clauses. We will also consider other types of subordinate clauses not treated previously.

One type of subordinate clause question employs the particle sen, which means 'perhaps' or 'whether'. This particle can also be used in simple sentences; for instance, Sen pam tumala'ta means 'Perhaps he's working' or 'I wonder whether he's working'.

When used in subordinate question clauses, sen is the equivalent of English whether, and like whether it is repeated when alternatives are explicitly specified in the subordinate clause. Consider the following: Nu' qa navoti'ta sen pam tumala'ta sen hohonaqlawu 'I don't know whether he's working or playing'. Here two subordinate clauses, sen pam tumala'ta 'whether he is working' and sen hohonaqlawu 'whether he is playing', are joined together and function as a complex object for the main clause verb navoti'ta 'know'. The two conjoined clauses specify two alternative possibilities, and the sentence as a whole states that the speaker does not know the answer to the question of which alternative is correct.

The two alternatives in such a sentence may be related as positive and negative versions of the same proposition, as in the

following: Nu' qa navoti'ta pam sen tumala'ta sen qa tumala'ta 'I don't know whether he's working or not working'. In this situation, however, it is more common to shorten the sentence by omitting any explicit statement of the second alternative: Nu' qa navoti'ta pam sen tumala'taq'ö 'I don't know whether he's working'. Notice that the subordinate clause verb takes a special ending in such sentences; here the ending happens to be -q'ö, which is the pausal form of the ending used when the main and subordinate clause subjects are different. The ending is -q rather than the pausal -q'ö with different subjects when the subordinate clause precedes: Pam sen tumala'taq nu' qa navoti'ta 'Whether he's working I don't know'. When the main and subordinate clause subjects are identical, the ending -qe is used in this type of sentence; its pausal form is -qa'e.

Exercise A

Translate.

(1) Nu' qa navoti'ta sen tumala'taniqa'e.

(2) Sen nu' tumala'taniqe qa navoti'ta.

(3) Pam nuy tuuvingta sen nu' haalayq'ö.

(4) Nu' sen haalayq pam nuy tuuvingta.

(5) Sen pam tawlawu.

Grammar

A subordinate clause question can also involve question words such as who, what, where, when, etc. The various Hopi question words you learned in Lessons 19 and 20 can be used in this way, for example in Nu' navota hak tumala'taq'ö 'I found out who is working', with the question word hak 'who'. The same endings you learned in the previous section are used on the subordinate clause verb: when the main and subordinate clause subjects are different, -q is used (pausal form -q'ö); when they are the same, -qe is used (pausal form -qa'e).

Exercise B

Translate.

(1) Nu' qa navoti'ta pam haqam tumala'taq'ɵ.

(2) Pam haqam tumala'taq nu' qa navoti'ta.

(3) Nuy aa'awna'a um hiita tuwaqa'e.

(4) Nu' qa u'ni'ta hiita tuwaqa'e.

(5) Hiita tuwaqe nu' qa u'ni'ta.

Grammar

These same endings can be used in other types of subordinate clauses as well. For example, when combined with the future ending -ni, they can be used for 'so that' or 'in order to' clauses. Pam qatuvtu tumala'taniqa'e thus means 'He sat down in order to work'. An example with different main and subordinate clause subjects is Nu' tuwaniq pam oovi qatuvtu 'So that I could see he sat down'.

These endings are also used to mark non-interrogative subordinate clauses that function as objects of various main clause verbs. Consider the following: Nu' navoti'ta pam tumala'taq'ɵ 'I know he is working'. Here the clause pam tumala'taq'ɵ 'he is working' functions as the object of the main clause verb navoti'ta 'know'. Since the main and subordinate clause subjects are different, the ending -q is used, and it assumes the pausal form -q'ɵ because it is in final position. As you would expect, the non-pausal form is used in the next example: Pam taapantaq nu' navota 'I heard him pounding'. Here the object clause precedes the main clause.

With certain verbs, in particular naawakna 'want', a subordinate clause functioning as object is marked somewhat differently. Specifically, the subordinate verb is marked with -qe when the subjects are identical, but with -qat when they are not. Note the following examples, which show that the particle as and the future ending are also used: Pam as nösniqe naawakna 'He wants to eat';

Pam as nuy nösniqat naawakna 'He wants me to eat'. Observe that nuy 'me' in the second example appears in its object form even though it is understood as the subject of 'eat'.

Exercise C

Translate.

(1) Pam as itamuy nöönösaniqat naawakna.

(2) Nu' navota pam taapantaq'ö.

(3) Pam wunuvtu tuwaniqe oovi'i.

(4) Pam tuwaniqe oovi wunuvtu.

(5) Nu' u'ni'ta nu' tumala'taqa'e.

Exercise D

Translate.

(1) I asked him why he wasn't happy.

(2) Tell me whether you are happy.

(3) He wants me to sleep.

(4) He doesn't know whether I'm eating or not eating.

(5) I heard him going along yelling.

(6) He didn't tell me what he wanted.

(7) I sat down in order to eat.

(8) He stood up so I could eat.

(9) He asked you whether you were happy.

(10) I don't remember what he found.

Answers

Exercise A

(1) I don't know whether I'll be working.

(2) I don't know whether I'll be working.

(3) He asked me whether I was happy.

(4) He asked me whether I was happy.

(5) I wonder whether he's singing.

Exercise B

(1) I don't know where he is working.

(2) I don't know where he is working.

(3) Tell me what you found.

(4) I don't remember what I found.

(5) I don't remember what I found.

Exercise C

(1) He wants us to eat.

(2) I heard him pounding.

(3) He stood up in order to see.

(4) He stood up in order to see.

(5) I remembered that I was working.

Exercise D

(1) Nu' put tuuvingta hinoq qa haalayq'ö.

(2) Nuy aa'awna'a um sen haalayqa'e.

(3) Pam as nuy puwniqat naawakna.

(4) Pam qa navoti'ta nu' sen tuumoyta sen qa tuumoyta.

(5) Pam töötöqtimaq nu' navota.

(6) Pam nuy qa aa'awna hiita naawaknaqa'e.

(7) Nu' nösniqe oovi qatuvtu.

(8) Pam wunuvtu nu' nösniq oovi'i.

(9) Pam ung tuuvingta sen um haalayq'ö.

(10) Nu' qa u'ni'ta hiita pam tuwaq'ö.

APPENDIX 1: COUNTING NUMBERS

The numbers 1 through 10, as used in counting, are listed below:

1	suukya'	6	navay
2	lööyöm	7	tsange'
3	paayom	8	nanalt
4	naalöyöm	9	pevt
5	tsivot	10	pakwt

For multiples of 10, a form based on pakwt is used, except that there is a special form for 20:

10	pakwt	60	navaysikiv pakwt
20	sunat	70	tsange'sikiv pakwt
30	payiv pakwt	80	nanalsikiv pakwt
40	naalöv pakwt	90	peve'sikiv pakwt
50	tsivotsikiv pakwt	100	pakotsikiv pakwt

The other numbers between 1 and 100 are derived from the terms just given for multiples of 10. The multiple terms are followed optionally by niikyang 'and' (in the case of sunat this is obligatory), followed in turn by the appropriate number from 1 through 10 in its object form, followed in turn by siikya'ta 'additional'. This is exemplified by the numbers from 31 through 39:

31 payiv pakwt (niikyang) suk siikya'ta
32 payiv pakwt (niikyang) löqmuy siikya'ta
33 payiv pakwt (niikyang) paykomuy siikya'ta
34 payiv pakwt (niikyang) naalöqmuy siikya'ta

35 payiv pakwt (niikyang) tsivot siikya'ta

36 payiv pakwt (niikyang) navay siikya'ta

37 payiv pakwt (niikyang) tsange' siikya'ta

38 payiv pakwt (niikyang) nanalt siikya'ta

39 payiv pakwt (niikyang) pevt siikya'ta

APPENDIX 2: COLOR TERMS

taskyavi 'yellow'

paalangpu 'red'

qǒmavi 'black'

qǒǒtsa 'white'

sakwangpu 'green'

sikyangpu 'orange'

maasi 'gray'

komo 'brown'

petosi 'purple'

sakwa 'turquoise'

sakwapu 'blue'

APPENDIX 3: HOPI VILLAGES

Hopi villages are situated on three adjacent mesas, commonly called First Mesa, Second Mesa, and Third Mesa. The village names listed below are written to reflect the way they are pronounced in Hopi (this differs in some cases from the usual spelling). The etymology of each name is given with it.

First Mesa

Walpi ('place of the gap')

Sitsom'ovi ('hill place where flowers grow')

Haano (Tewa word, from anopi 'eastern people')

Polaka (named after Thomas Polacca, a Tewa who built the first store below the mesa)

Second Mesa

Songoopavi ('water place where reeds grow')

Musangnuvi ('place of the black man')

Supawlavi ('place of mosquitoes')

Third Mesa

Orayvi ('place of orá́y (type of rock)')

Kiqötsmovi ('place of the hill of ruins')

Hotvela ('to skin off one's back')

Paaqavi ('place of bamboo')

Munqapi ('place where (water) flows')

APPENDIX 4: KINSHIP TERMS

Listed here are the basic kinship terms of Hopi. It should be noted that such a list is far from being a complete description of the Hopi kinship system, which is beyond the scope of this short appendix.

Each term is given in three forms. The first, with the possessive i- 'my', is how to say 'my X', where X is the name of the relation. The second, with the possessive ending -'at 'his' (or 'her'), is how to say 'his X'. The third is the vocative form, the form used when addressing a person bearing the relation in question. Notice that the forms beginning with a possessive, the forms ending in a possessive, and the vocative forms may differ from one another, particularly (but not exclusively) in regard to vowel length.

'my'	'his' ('her')	Vocative	
ina	na'at	taata	'father'
ingu	yu'at	yuuyu	'mother'
ipava	paava'at	vaava	'older brother'
ituvko	tuvko'at	tuvko	'younger brother'
iqöqa	qööqa'at	kaaka	'older sister'
isiwa	siwa'at	siwa	'younger sister'
iti	ti'at	havu	'child (male)'
iti	ti'at	hava	'child (female)'
itiyo	tiyo'at	tiyo	'son'
imana	maana'at	maana	'daughter'
ikongya	koongya'at	koongya	'husband'
inöma	nööma'at	nööma	'wife'
ikwa	kwa'at	kwa'a	'grandfather'
iso	so'at	so'o	'grandmother'

'my'	'his' ('her')	Vocative	
imöyi	mööyi'at	mööyi	'grandchild'
itaha	taaha'at	taha	'uncle (maternal)'
ikya	kya'at	kya'a	'aunt (paternal)'
itiw'aya	tiw'aya'at	tiw'aya	'nephew, niece'
imö'ő̈nang	mö'önang'at	mö'önang	'in-law (male)'
imö'wi	mö'wi'at	mö'wi	'in-law (female)'

READING 1: LONG AGO

Vocabulary

haliksa'i 'listen, once upon a time'	hisat 'long ago'
uuyi'ta 'grow'	-ng 'on, in'
suutoki 'forget'	-peq 'in, at'
tutskwa 'land'	papeq 'there'
antsa 'sacred thing'	ohi 'bad'
qa'an'ewakw 'many'	aqwhaqami 'all the way to, even, including'

Hisat

Haliksa'i! Yaw hisat Hopitutskwat apeq sinom yesngwu. Yaw qa'an'ewakw sinom papeq yeese.

Yaw hiihiita paasay ang uuyi'yungwu. Pas yaw sinom a'neyangwu. Pas yaw aa'antsa tuwiyamuy atsve a'ne yokvangwu.

Sinom Hopivewat kyavtsi'yungwu pu' yaw Hopilavayiy tuuqayyungwu, tsaatsakmuy aqwhaqami'.

Nöq wuuyavotiq pu' pay ii'it suutokya. Tiitihut yaw qa kyavtsi'yungwa pu' Hopilavayit tsaatsayom qa yu'a'atotangwu.

Is ohi yaw i'.

Long Ago

Listen! Long ago there were people living in Hopi country. There were many people living there.

They grew many things in their fields. The people were very industrious. Their ceremonies brought about an abundance of rain.

People respected the Hopi way of life and they all knew their language, even the little children.

But as time passed these things were forgotten. Ceremonies were not as respected and the Hopi language was spoken less by young people.

This was bad.

READING 2: RAINDROP

Vocabulary

atkya 'bottom'
tumpovi 'edge of the mesa'
tsölö 'raindrop'
haawi 'climb down'
taatayi 'wake up'
kita 'say'
pangqawu 'say thus'
maqto 'go hunting'
satnöq 'finally'
suus 'once, at one time'
soosovik 'all over'
-nawit 'through'
-tpipaq 'under, beneath'
-kw 'with, on'
peqw 'to here'

Tsölö

Tsölö yaw so'oy amum Songoopave qatu. Pam pay tsay niikyang put amum qatungwu.

Suus yaw put so'at qa tuwa. Pam yaw wuuwanvaqe pu' hevto. Yaw pam soosovik kiinawit heeva.

Yaw tsaatsakmuy hohonaqyaqamuy amumi pituqe pu' tuuvingta, "Uma qa haqam Tsölöt aw yórikya? Pam pay se'el haqaminít pas qa pitu nöq nu' wuuwanva."

Suukya manawya yaw pangqawu, "Pam pay seelaq moorot akw kwiniweq'a."

"Askwali." So'at yaw kwiniweq niiqe pu' yaw tumpovaqe Tsölöt hevnuma. Satnöq pu' yaw atkyameq sipal'uyit aqw haawi. Put yaw sipaltsokit atpipaq puwqat tuwa. "Tsölö, taatayi'i, nu' ung teevev hevnuma," so'at aw kita. "Itam nima."

Tsölö qatuvtuqe pu' pangqawu, "Nu' as peqw tsiromaqtoq, qa himu pitu nöq oovi kus nu' puwva." "Ta'á, itam tus nima."

Raindrop

Raindrop lived with his grandmother in the village of Songoopavi. He was very young when he lived with her.

One day his grandmother couldn't find him. She got worried and went to look for him. She looked all through the village.

She came upon some young children playing and asked, "Have you seen Raindrop anywhere? He left early this morning and hasn't come back, and I began to worry."

One little girl answered, "He was going north a long time ago on a donkey."

"Thank you." The grandmother went north and looked for Raindrop around the edges of the mesa. Finally she went down to the peach orchards. There she found him sleeping under a peach tree. "Raindrop, wake up, I've been looking for you all day," his grandmother said to him. "Let's go home."

Raindrop woke up and explained, "I came down here to hunt birds, but none came so I guess I fell asleep." "Okay, let's go home."

READING 3: THE COYOTE AND THE BIRDS

Vocabulary

hooya 'teach to fly'
tangata 'put in'
maspa 'throw PL OBJ'
lõhökya 'fall PL'
kwangwa'tuswa 'feel envy'
tsúrukna 'stick in'
oya 'put, place PL OBJ'
maawi 'gather, take'
yuuyuyna 'bother, tease'
sowa 'eat'
puya 'flap, open out'
puvuyaltí 'flutter'
panta 'be thus'
sú'antsana 'do correctly'
tutsaya 'basket'
homasa 'feather, wing'

hímungwa 'which one?'
oomi 'up, above'
oomeq 'upwards'
oongaq 'from the top'
pavan 'more'
hihin 'barely'
qa hiinta 'doesn't matter'
pantani 'perfect!, okay!'
taa' 'now!, let's go!'
okiw 'poor thing!'
kus hin 'unable, can't'
só'onkye 'impossible'
paysoq 'just'
yaapiy 'from now on'
hiisav(o) 'a little ways'
pasiwni 'plan'

Iisaw Niqw Pu' Tsirot

Haliksa'i! Yaw hisat Songoopavit atkyave iisaw ki'ta. Nõq yaw pay hiisav aqlaq tsiro timuy amum ki'ta.

Suus yaw tsirotuy yu'am timuy hooyanta. Yaw tsirohoymuy tutsayat akw tangatat pu' oomi maspangwu. Okiw yaw tsirohooyam hihin pu' hiisavo ang puvuyaltinumyat pay ahoy a' lõhökyangwu. Sutsev yaw yantsaki pu' nawis'ew tsirohooyam oomeq kwangwavuyaltotingwu.

Yaw iisaw amumi taykyang kwangwa'tuswa. Yaw tuwat as puuyaltiniqe naawakna. Tsirotuy yúyamuy aw niqe pu' pangqawu,

"Nu' umi sutsev tayta um uutimuy tutuqaynaq'ö. Um qa nuy tutuqaynani?"

Pay só'onkye as pantani, iisaw ngasta homasa'ta pu' put qa hisat hak haqam iisawuy puuyawnumqat tuwa.

Tsirotuy yu'am wuuwantat pu' pangqawu, "Um ngasta homasa'ta, um kus hin puuyaltini." Tsirohooyam nanavtotaqe pu' soosoyom awyaqe pu' pangqaqwa, "Pay pam qa hiinta, itam suususkya löqmuy itaahomasay iisawuy aw maqayani." I' iisawuy haalaytoyna, niqw yaw tsirohooyam hiita tuwat pasiwni'yungwa.

Tsirohooyam yaw suususkya löqmuy homasat iisawuy maqaya pu' put aw tsúruknaya. "Ta'á," yu'am pangqawu. Pam tsirohoymuy nit pu' iisawuy tutsayat aw oyat pu' oomi maspa.

Iisaw homasay puyayatoynat pu' satnöq tsirohoymuy amungk pitu. Tsirohooyam iisawuy aw töqtoti, "Oomi'i, piw hihin oomi'i!" Yaw pavan iisaw hihin oomeq pituqw pu' suukya tsirohoya töqti, "Taa'!"

Tsirohooyam yaw iisawuy soosoyom aw puuyaltoti nit pu' hímungwa aw pite' pangqawngwu', "I' nuy, pu' i' nuy." Soosoyom iisawuy ang homasay mawya.

Pu' iisaw ngasta homasa'taqe paysoq oongaq nu'an postokyang, tutskwat aw posqe mooki.

Tsirohooyam haalaytotiqe a'ne töqtoti, "Pantani, pantani, itam sú'antsatsna! Pu' iisaw itamuy qa yuuyuynani, pu' yaapiy piw tsirohoymuy qa sówantani!"

The Coyote And The Birds

Listen! Long ago, down at the bottom of the village of Songoopavi, there lived a coyote. Nearby lived a mother bird and her baby birds.

One day the mother bird was teaching her children how to fly. She would put the little birds in a basket and then throw them up into the air. The poor little birds would flutter around a little ways and then fall back down. For days she did this, and finally the little birds were flying better and higher.

All this time the coyote was watching with envy. He too wanted to fly. He went up to the birds' mother and said, "I've been watching you train your little ones to fly. Could you teach me how?"

But of course this was almost impossible, for the coyote didn't have feathers, and besides, who ever saw a coyote fly?

The mother bird thought for a while and said, "You have no feathers, you can't fly." The little birds heard this, and they all came over and said, "That's no problem, each of us will give two of our feathers to the coyote." This made the coyote very happy, but the little birds had their own plans.

The little birds each gave two feathers to the coyote and stuck them in him. "Okay," said their mother. She put the little birds and the coyote in the basket and threw them up.

The coyote was flapping his wings for a while and finally caught up with the little birds. The little birds yelled to the coyote, "Higher, higher still!" As soon as the coyote got up higher, one little bird yelled, "Now!"

The little birds all flew at the coyote, and as each one arrived he said, "This is mine, and this one's mine." Each one took his feathers off the coyote.

The coyote, now with no feathers, plummeted right down from the sky, and when he hit the ground he died.

The little birds were very happy and shouted, "Perfect, perfect, we did it right! Now the coyote won't bother us, and never again will he eat little birds!"

LEXICON

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HOPI-ENGLISH LEXICON

This lexicon is not to be considered a full dictionary of Hopi. It does not even attempt to provide all possible forms of the basic nouns, verbs, and other words it contains. Instead this lexicon is limited essentially to the vocabulary used in this book; a reasonably complete lexicon of Hopi would require a very large volume of its own.

Entries are listed in alphabetical order in accordance with the Hopi alphabet provided in Lesson 3: ', a, aa, e, ee, h, i, ii, k, kw, ky, l, m, n, ng, ngw, ngy, o, oo, ö, öö, p, q, qw, r, s, t, ts, u, uu, v, w, y. In cases where the English gloss leaves the type of word in doubt, the Hopi word is identified as a noun, verb, adjective, or adverb by the respective symbols N, V, ADJ, or ADV, in parentheses.

Entries for fully regular and predictable forms are omitted. For example, a regular object form for a noun, such as moosat, the object form of moosa 'cat', is not listed. Irregular forms, or essentially regular forms that cannot be predicted, are given. Thus tootim 'boys', the irregular plural of tiyo 'boy', is listed; so is the plural of koona 'squirrel', kookont -- this word follows one regular pattern of plural formation, but it is not fully predictable, as there are several different patterns of plural formation in competition with one another. Regular forms that involve some type of phonological modification of a word are included to show how the word behaves phonologically. For instance, the verb aama 'bury' loses its final vowel (and shortens its first vowel) when the plural ending -ya is added; thus amya 'bury PL' is listed under the entry for aama to show this behavior, even though the pattern is regular.

Complex entries are roughly organized in the following way. First is listed the basic form of a noun, verb, or other type. Next come the

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various grammatical forms of the word (to the extent that they are irregular, not fully predictable, or phonologically modified). Listed last are words or expressions that are probably derived from the word in question.

The following abbreviations are used: PL 'plural'; DL 'dual'; DUR 'durative'; PS 'pausal'; SUB 'subordinate' (various types of subordinate verb forms are listed, but the different types are not specifically labeled -- see the appropriate lessons); FUT 'future'; IMP 'imperative'; PASS 'passive'; OBJ 'object'; VOC 'vocative' (i.e. forms of address); REFL 'reflexive'; and HAB 'habitual' (i.e. forms involving -ngwu 'habitually, always'). Forms marked with a hyphen cannot be used alone as separate words; they occur only in combination with other elements. A grave accent (̀) marks long vowels that have falling tone in those dialects which distinguish between long vowels with falling tone and those with level tone.

'

- am their; -'amú PS.
-'at his, her, its.
-'ta have; -'yungwa PL; himu'ta have (something).
-'yungwa have PL.

a

a' from there.
a'ne hard, well, strongly, very; a'neyangwu were industrious.
ahoy back (ADV), in return.
ali delicious; is ali how delicious!.
amum with him.
amuutsave between them.
antsa sacred thing; aa'antsa PL; antsa'a good.
antsa'a good.
ang around, on, in it.
anga bangs.

angk after, behind, following it.

angq from it; angqŏ PS.

ángwu'ta control (V); ángwu'yungwa PL.

apeq in, at it.

aqlaq near, by it.

aqni go there; aqni' PS.

aq(w) toward it; aqni go there; aqwhaqami all the way to, even, including.

aqwhaqami all the way to, even, including; aqwhaqami' PS.

as want, try, should; as'a PS.

asá' true.

asi sneeze; asisita DUR; ásikni FUT; asisitima go along sneezing.

askwali thank you (woman talking); is askwali thank you very much.

ason when, later.

atkya bottom.

atpipaq under, beneath it.

atpiq under it.

atsva above it; atsve(q) on top of it.

atsve(q) on top of it.

atsvewa chair; atsvewam PL.

aw to it; aw'i PS.

awta bow (N); aa'awta PL; i'awta my bow.

ayata ask for help; a' ayatato come ask for help.

ayé' over there, around there.

aa

aa'awna tell, let know.

aala horn.

aama bury; amya PL.

aanu ant; pala'anu red ant.

aarilti have hair cut; aariltoti PL.

aasi wash hair; asni FUT.

e

ev in, on, at it; ev'e PS.

h

hak who?, someone; hakim PL; hakiy OBJ; hakimuy PL OBJ; haki PS; qa hak nobody.

haliksa'i listen!, once upon a time.

hangwa dig; hángwanta DUR.

haqam where?, somewhere; haqaq where from?; haqami where (to)?; aqwhaqami all the way to, even, including.

haqe' somewhere; haqam where?.

hava my child (female) VOC.

havu my child (male) VOC.

haak for a while; haaki wait.

haaki wait.

haàlayi be happy; haàlayq SUB; haàlayti get happy; haàlaytoyna make happy.

haàlayti get happy; haàlaytoti PL.

haàlaytoyna make happy.

haawi climb down.

hevé thank you (woman talking).

heeve look for; hevto go look for; hevnuma go around looking for; heeva finish looking for.

hihin barely.

hikis even.

hikwsi breath.

himu what?, something; hiitu PL; hiita OBJ; himu' PS; qa himu nothing, none; hiihiita many things OBJ; hímungwa which one?; himu'ta have (something); nu'an himu no-good person.

himu'ta have (something); himu'yungwa PL.

hímungwa which one?.

hin how?; hintsaki do what?; hinoq why?; kus hin unable, can't; hihin barely; naamahin although, even though; lomahinta good; qa hiinta doesn't matter, nothing to it.

hinoq why?.

hisat when?, sometime, long ago; hisat nöq, satnöq finally; hiisav(o) for a little while, a little ways.

hiiko drink; hikya PL; hiihiko DUR; hikwni FUT; hiikwe' SUB.

hiìkya'ta expensive; kyaahaki rich.

hiisav(o) for a little while, a little ways.

hiisayhoya small.

hiìta what?, something OBJ; hiihiìta many things OBJ.

hiìtu what?, something PL.

hohonaqa play (V); hohonaqya PL; hohonaqlawu DUR.

homasa feather, wing.

homoki hogan.

Honngyam Bear Clan.

Hopilavayi Hopi language.

Hopituqayta know Hopi.

Hopitutskwa Hopi country.

Hopivewa Hopi way.

-hoya little; -hoòyam PL; -hoymuy PL OBJ; hiisayhoya small; tsayhoya child; pokhoya little dog; povokhoòyam little dogs; tsirohoya little bird; tsirohoòyam little birds; qötsamomoshoyam little white cats.

hoohu arrow; ho'ta, hoohu'ta have an arrow.

hoonaw bear; Honngyam Bear Clan.

hoongya stand PL.

hooya teach to fly; hooyanta DUR.

höta open (V).

höwi dove (N).

huwi trap (N).

huùya sell; huùyato go buy, go sell.

i

i- my.

i' this; ima PL; it OBJ; imuy PL OBJ; ii'it PL OBJ (distributive); i'wa this one.

ima these; imuy OBJ.

is really, very; is ali how delicious!; is askwali, is kwakwhá thank you very much; is ohi it's bad.

itam we; itamuy OBJ; itamumeq toward us.

itaà- our.

itsivuti get angry; itsivu'iwta DUR, be angry.

ii

ii'its right away; ii'itsi hurry up.

ii'itsi hurry up.

iisaw coyote, fox; iisawuy OBJ.

iits early; ii'its right away; ii'itsi hurry up.

k

kaphe coffee.

kapiri goat.

kareeta wagon.

kawayo horse; kawayom PL; kawayvatnga watermelon.

kawayvatnga watermelon.

kikmongwi village chief.

kita say.

kiva kiva.

kiihu house, village; kiikihu PL; ikiihu, iki my house; ki'ta have a house; kiimeq toward the village; kiinawit through the village; kiikinumto go visit, come visit; palaki(hu) red house; homoki hogan; kiisonvi plaza; kikmongwi village chief; tutuqayki school.

kiikinumto go visit, come visit.

kiisonvi plaza; kiisonmeq toward the plaza.

komo brown.

koona squirrel; kookont PL.

-koongya husband; koongya'at her husband; ikongya my husband.

kuntuva kick.

kus evidently (no direct knowledge); kurá PS; kus hin unable, can't.

kuypi water container, bowl.

kuyto go get water.

kuyva see, look upon, go look at.

kuuki bite; kuukiya PL; kuukuuki DUR; naakuuki REFL.

kuuyi water; itaàkuyi our water; mukikuyi hot water; kuyto go get water; kuypi water container, bowl.

kw

-kw with, on.

-kwa grandfather; kwa'a VOC; ikwa my grandfather.

kwakwhá thank you (man talking); is kwakwhá thank you very much.

kwala boil; kwálakna cause to boil.

kwálakna cause to boil; kwálaknaya PL.

kwangwa good; kwangwavuyalti fly well; kwangwa'tuswa feel envy.

kwangwa'tuswa feel envy.

kwasa dress (N).

kwaahu eagle; kwaakwahut PL; itaàkwahu our eagle; wukokwahu big eagle.

kwaatsi friend.

kwiniwi north; kwiniweq toward the north; kwiniweq'a toward the north PS.

kwuhu wood; kwukwhu PL.

ky

-kya aunt (paternal); kya'a VOC; ikya my aunt.

kyavtsi respect (N); kyavtsi'ta have respect for.

kyavtsi'ta have respect for; kyavtsi'yungwa PL; kyavtsi'yungwu HAB PL.

kyaahaki rich; kyaanawakna particular, choosy.

kyaanawakna particular, choosy.

kyaaro parrot; kyaakyast PL.

kye probably; só'onkye impossible.

l

láho'ma crawl; láho'wisa PL.

lavayi language; Hopilavayi Hopi language; lavayti talk, speak.

lavayti talk, speak.

laalayi herd sheep.

lemitsmi lick.

lengi tongue.

leèpe fall (down), detach, crush; leèpekya PL; leèpekna cause to fall, detach, crush.

leèpekna cause to fall, detach, crush; leèpeknaya PL.

lolma pretty, good, good health; loololmatu PL; lolmati get pretty; lomayuku make well; lomahinta good, pretty.

lomahinta good, pretty.

lomayuku make well.

lǒhǒkya fall PL; lǒhǒkyangwu HAB PL.

lǒqǒ pine.

lǒǒqǒ marry, go through wedding ceremony.

lǒǒyǒm two; lǒqmuy OBJ; naalǒyǒm four; lǒvwat two ways.

m

-ma hand.

-ma go along; -wisa PL.

mansántsoki apple tree; mansántsotski PL.

mansáana apple; mansántsoki apple tree.

mangya lamb; mamngyam PL.

maqa give; maqaya PL; manqa DUR.

maqto go hunting; tsiromaqto hunt birds.

masa wing; masa'taqa airplane; homasa feather, wing.

masa'taqa airplane; masa'yungqam PL.

maspa sweep, throw PL OBJ.

maamatsi recognize; maamatsya PL; maamatslawu DUR; aw maamatsi figure out; maatsiwa be named.

maana girl, daughter; mamant PL; mámantuy PL OBJ; maana'at his daughter; imana my daughter; manawya little girl.

maangu'i get tired; mangu'iwta DUR, be tired.

maasi gray.

maatsiwa be named; maamatsi recognize.

maawi gather, take; mawya PL.

-meq toward; inumeq toward me; aq toward it; naameq toward each other; oomeq upwards.

-mi to; inumi to me; aw to it; naami together, to each other; haqami where (to)?; oomi up, above.

mi' that, yonder; mima PL; mit OBJ.

mima those, yonder PL; mimuy OBJ.

mo'a mouth.

-mokto go to, go get; -mokwisa PL.

-mokwisa go to, go get PL.

momo bee.

momoslawu swim; momoslawni FUT.

momoyam women.

mongwi chief; kikmongwi village chief.

mongwu owl; momngwut PL.

moohu yucca.

mooki die; mokni FUT; tsöngmoki get hungry; -mokto go to, go get.

mooro donkey.

moosa cat; moomost PL; itaàmosa our cat; qötsamomost white cats; qötsamomoshoyam little white cats.

mö'önang in-law (male); imö'önang my in-law.

mö'wi in-law (female).

möövi grandchild; möövi'at his grandchild; imöyi my grandchild.

mu'a shoot; mu'ilti, mu'iwa PASS; mú'aqat SUB.

muki hot; mukilti get hot.

-mum with; amum with him; amumum with them; itamum with us.

muuna flow; Munqapi (place name).

muuyaw moon.

n

-na cause.

-na father; -nam PL; taata VOC; itana our father.

na'öna lazy one; nana'önt PL.

nanalt eight; nanalsikiv pakwt eighty.

navay six; navaysikiv pakwt sixty.

navna shirt; wukonavna coat.

navota hear, find out; nanavtota PL; nanavlawu DUR; nanavlalwa DUR PL; navotngwu HAB, mind, obey; navoti'ta know, remember.

navoti'ta know, remember.

navotngwu mind, obey; nanavtangwu PL.

nawis'ew finally.

-nawit through.

naa- self, each other; naami together, to each other; naameq toward each other; naala by oneself; naav oneself, by oneself, alone; naat(o) just now, self, still, yet, again; naamahin although, even though; naalöyöm four; navay six; nanalt eight.

naala by oneself; nanalt PL.

naalöyöm four; naalöqmuy OBJ; naalöv pakwt forty; nanalt eight.

naamahin although, even though.

naami together, to each other.

naani laugh; nánani DUR; nánanngwu HAB; nánankyang SUB.

naàqa earring.

naat(o) just now, self, still, yet, again; piw naato as usual.

naav oneself, by oneself, alone.

naawakna want, like, love; naanawakna(ya) PL; kyaanawakna particular, choosy.

naayawva fight; naayawi LUR; naanaywa DUR PL; naayawngwuqa fighter.

ne' so.

nevni greens.

nima go home; ninma PL; nímani FUT; nímaqe SUB.

niqw and.

nit and OBJ.

(-)ni(i) go, be.

niikyang but, and, when.

niina kill; niinaya PL; niinanta DUR; niinantota DUR PL; naanina REFL; qöya PL OBJ.

niiqe thus, for that reason.

novna feed.

noonova eating PL; noovata cook (V); novna feed.

noovata cook (V); noovatota PL; noovalawu DUR; noovalawngwuqa cook (N).

nöhu egg.

nöq and; nit OBJ; sa'nöq. hisat nöq finally.

-nööma wife; -nöönömat PL; nööma'at his wife; inöma my wife.

nöösa eat; nöönösa PL; tuumoyta DUR; noonova DUR PL; nösni FUT; nösngwu HAB; nöst SUB; nösqa SUB; nöönösat SUB PL; nöönösaniqat SUB; nöösiwqa food, groceries.

nöösiwqa food, groceries.

nu' I; nuy me; inumeq toward me.

nu'an really, very; nu'an himu no-good person.

numa liver.

-numa go around; -numya PL.

nuvati snow (V); nuvalawu DUR.

ng

-ng on, in.

ngahu medicine; nganghut PL.

-ngaq from; inungaq from me; angq from it; angqŏ from it PS; oongaq from the top.

ngasta not (have).

-ngem for.

-ngk after, behind, following; inúngk after me; angk after it.

ngŏmaapi juniper leaves.

ngŏya encircle.

ngŏyva chase; ngŏyta DUR; ngŏytota DUR PL.

ngu'a catch, hold; ngu'ta DUR.

ngw

-ngwu habitually, always.

o

ohi bad; is ohi it's bad.

okiw poor thing!.

owí yes; owihapi that is so true.

oya put, place PL OBJ.

oo

oomaw cloud.

oomeq upwards.

oomi up, above; oomeq upwards.

oongaq from the top.

oovi therefore, thus, that's why, so; oovi'i PS.

ŏ

ŏhŏ cough; ŏhŏkya PL; ŏhŏhŏta DUR; ŏhŏkni FUT; ŏhŏhŏtima go along coughing; ŏhŏhŏtikyang SUB; ŏhŏkt SUB.

ŏki arrive PL.

öö

öönga salt; qötsa'önga white salt; öngmokto go get salt.

ööqa bone.

p

pa' there, from there.

pa'angwa help (V); pa'angwaya PL; pa'angwanta DUR; pa'angwantota DUR PL.

pahaana white man.

paki enter, come in; yungya PL; pakít SUB.

paklawu cry; pakmumuya DUR.

pakwt ten; pakotsikiv pakwt hundred.

palamori red beans.

pam that, he, she, it; puma PL; put OBJ; atpiq under it.

panis right after.

pantani perfect!, okay!.

panti do thus, do that.

pangiipu lips.

pangqawu say thus; pangqaqwa PL; pangqawngwu HAB.

papeq there.

paqwri dough.

pas really, very, so.

pasiwna plan (V); pasiwni plan (N).

pasiwni plan (N).

pasiwta tired.

pasta hoe (V); pastota PL; pastato go hoe; pastínuma go around hoeing; pastotat SUB PL.

patnga pumpkin; kawayvatnga watermelon.

patukya top.

pavan more.

pay just, really; pay seelaq a long time ago; pay a' specifically; paysoq just.

pay'u leave; payni FUT.

paysoq just.

paahu water, pond, lake; paavahu PL; paave in the water; Songoòpavi (place name).

paalangpu red; palamori red beans; palaki red house; paalangputi get red.

paaqwa frog.

paas with care.

paasa field; paavasa PL; pasve in the field; wukovasa big field; pasmi go to the field; pasta hoe (V).

-paava older brother; vaava VOC; paava'at his older brother; ipava my older brother.

paayom three; paykomuy OBJ; payiv pakwt thirty; navay six.

-peq in, at.

peqw to here.

petosi purple.

pev there.

pevt nine; peve'sikiv pakwt ninety.

pew'i come here!.

peehu remainder; peètum some, others.

peena write, paint; peenaya PL; penta DUR; pentota DUR PL; pentani FUT DUR; peenilti, peeniwa PASS; pentinuma go around writing; penta(ngwu)qa writer.

peètum some, others.

peev almost.

-pi place; puvuwpi bed; qaqatspi sitting place; yamakpi bridge; kuypi water container, bowl; u'utspi door; wawaspi running place; umukpi gun; Walpi (place name); Munqapi (place name).

pikta make piki; piklawu DUR.

písoq'a busy; písoq'iwta DUR, hurrying.

pitanaktsi hat.

pitu arrive; ŏki PL; aw pitu meet, come across.

piw also, again; piw naato as usual.

piiki piki bread; pikta make piki.

piiva cigarette.

pono stomach; povno PL.

poro drill hole; pórokna bore, make a hole.

pórokna bore, make a hole.

poyo knife; povyo PL.

poòko dog; povkot PL; qötsavoko white dog; pokhoya little dog; povokhoòyam little dogs.

poosi eye, seed; poovosi PL; sipalvosi peach seed.

poòsi fall; lőhökya PL; posto DUR; lőhökiwwisa DUR PL; posqe SUB.

poòta check (V).

pootalawu weave a basket; pootalawni FUT.

pöhu road; pövhu PL.

pöösa mouse; pöövöst PL; qötsapösa white mouse.

pu' now, today, and then; pu' seelaq a while ago.

puma those, they; pumuy OBJ; amumi to them.

puvuwpi bed.

puvuyalti flutter; puvuyaltinumya flutter around PL.

puya flap, open out; puyayata DUR; púyakna cause to flap; puuyalti fly.

púyakna cause to flap; puyayatoyna DUR.

puuhu new.

puuwi sleep; puwni FUT; puwva begin to sleep; puvuwpi bed; puw(ngwu)qa sleeper.

puuyalti fly (V); puuyaltoti PL; puuyawnuma flying around; puuyawnumqat flying around SUB; puvuyalti flutter; puuyaltingwuqa flier; kwangwavuyalti fly well.

q

qa not; qa'é PS, no.

qa'an'ewakw many.

qa'é no.

qatu sit; yeese PL; qatu(wta) DUR; qatuwyungwa DUR PL; qatuvtu sit down; qaatsi sit there (thing).

qatuvtu sit down.

qaa'ö dried corn.

qaatsi sit there (thing); qaqatspi sitting place; qatsqata the one sitting there.

qaavo' tomorrow; qaavo'o PS.

-qlaq near, by; inuqlaq by me; aqlaq by it.

qŏhikna cause to break (long object).

qŏlŏ hole; qŏqlŏ PL.

qŏmavi black; qŏmavkihu black house.

qŏtŏ head.

qŏya kill PL OBJ; qŏqya PL; qŏyanta DUR; qŏyantota DUR PL; naaqŏqya PL REFL; qŏyangwuqa killer.

-qŏŏqa older sister; -qŏqam PL; kaaka VOC; qŏŏqa'at his older sister; iqŏqa my older sister.

qŏŏtsa white; qŏtsamomost white cats.

r

riya spin; ríyakna cause to spin.

ríyakna cause to spin; ríyakinta DUR; ríyaknani FUT.

ruùpa slip (V).

s

sakwa turquoise (ADJ); sakwapu blue; sakwangpu green.

sakwangpu green.

sakwapu blue.

satnŏq finally (abbreviation of hisat nŏq).

sayti smile.

saaqa ladder; saasaqa PL.

saavuta chop; saavutota PL; saavulawu DUR; saavutiva begin chopping.

se'el early; seelaq ago.

sen or, perhaps, whether.

seelaq ago; pu' seelaq a while ago; pay seelaq a long time ago.

sihu flower; sishu PL; Sitsom'ovi (place name).

sík̀isve car; sík̀isvem PL.

sikwi meat; sikwimokto go get meat.

sikyangpu orange (ADJ).

sino person; sinom PL.

sipal'uyi peach orchard.

sipala peach; sipalvosi peach seed; sipaltsoki peach tree; sipal'uyi peach orchard.

sipaltsoki peach tree; sipaltsotski PL.

sipalvosi peach seed.

siskwa skin (V).

siwa younger sister.

siihu intestine; siisihu PL; uùsihu your intestine.

siìkya'ta additional.

siivu pot; siisivu PL.

siiwi onion.

-so grandmother; so'o VOC; iso my grandmother; so'oy his own grandmother OBJ.

so'on not; só'onkye impossible; só'onqa, só'onqe for sure, really.

só'onkye impossible.

só'onqa, só'onqe for sure, really.

soma tie.

songohu reed; Songoòpavi (place name).

sowa eat; sówanta DUR.

sowi jackrabbit; sowim PL.

soohu star; soosohut PL.

soòsoy all; soòsoyom PL; soòsokmuy PL OBJ; soòsovik all over.

söhövtsoki cottonwood tree; söhövtsotskim PL.

sööngö corn cob.

sú'an exactly, correctly; sú'anti do correctly, do it right; sú'antsana do correctly, do it right.

sú'anti do correctly, do it right.

sú'antsana do correctly, do it right.

súhimu handsome.

sun still, motionless.

sunat twenty.

suru tail; susrut PL.

sutsev always.

suukya(') one; suk OBJ; suususkya each one; suus once, at one time.

suus once, at one time.

suùtoki forget; suùtokya PL.

t

-ta be; panta be thus; pantani perfect!, okay!; qa hiinta doesn't matter, nothing to it.

ta'á okay!; taa' now!, let's go!.

tama tooth; tatma PL.

tamö knee; tatmö PL.

tangata put in.

taq already, indeed.

taskyavi yellow.

tatsi ball.

tavi put, place, set down, hand over; oya PL OBJ.

tavki late evening.

tawlawu sing; tawlawu DUR; tawlawni FUT; tawlawkyang SUB; tawma go along singing; tawnuma go around singing; tawlawto go sing; tawlawngwuqa singer.

tayta look; tayta PL; tayta DUR; taayungwa DUR PL; taykyang SUB; aw tayta look at; taatayi wake up.

taa' now!, let's go!.

-taaha uncle (maternal); taaha'at his uncle; itaha my uncle; taahamat their uncles.

taapalo blanket, shawl.

taàpanta pounding.

taaqa man; taataqt PL; wupataqa tall man.

taatayi wake up; tayta look.

taavo cottontail; taatavt PL; qötsatavo white cottontail.

taavok yesterday.

taawi song; tawlawu sing.

teevev all day.

-ti child; havu my child (male) VOC; hava my child (female) VOC; iti my child; itim my children; ti'at his child; tiyo boy, son; tiposi child, baby; tiita have a baby, bear (V).

-ti do, get, become; -toti PL; yanti do thus; panti do thus; lavayti talk, speak; sú'anti do correctly, do it right; wuuyavoti long time go by.

tihu doll.

tiposi child, baby.

tiw'aya nephew, niece.

tiyo boy, son; tootim PL; tíyovit DL.

tiihu dance (N), ceremony; tiitihu PL.

tiita have a baby, bear (V); tiitiwa PASS, be born.

tiiva dance (V) PL.

-to go to, go get; -wisa PL.

toho leopard.

-toyna cause.

tootim boys.

tootsi shoe.

toovi fly (N).

töqti yell, howl; töqtoti PL; töötöqa DUR; töötöqtima go along yelling.

-tpipaq under, beneath.

-tpiq under; inutpiq under me; atpiq under it.

tu'i buy; tu'ito go buy.

tuku cut; tukuya PL; tutku DUR; natku REFL.

tumala work (N); tumalta work (V).

tumalta work (V); tumala'ta DUR; tumala'va begin to work; tumala'tivaya begin working PL.

tumna potato.

tumpovi edge of the mesa; tumpovaqe around the edge of the mesa.

tungwa name (V), call; tungni name (N).

tus must; turá PS.

tutuqayi learn, study; tutuqayya PL; tutuqayna teach, cause to learn; tutuqayki school.

tutuqayki school; tutuqaykimi to the school.

tutuqayna teach; tutuqaynaya PL; tutuqaynaqa teacher.

tutsaya basket.

tutskwa land; Hopitutskwa Hopi country.

tuva pine nut.

tuvko younger brother.

tuwa find, see; tutwa PL; tuwa'ta DUR; naatuwa REFL; tuwi knowledge.

tuwat self.

tuwi knowledge; tuwi'ta know, understand.

tuwi'ta know, understand; tuwi'yungwa PL.

tuu'iha sew; tuu'ihiwa PASS.

tuuhota hurt; tuuhototа PL; naatuhota REFL.

tuumoyta eating; noonova PL; tuumoykyang SUB; tuumoyva begin eating.

tuùpe bake, roast; tuùpeya PL; tuùpevu corn.

tuùpevu (cooked sweet) corn.

tuuqayta knowledgeable, listening; tuuqayyungwa PL; aw tuuqayta listens to; tutuqayi learn, study; Hopituqayta know Hopi.

tuutuyti get sick.

tuuva throw; maspa PL OBJ.

tuuvingta ask.

tuuwa sand.

ts

-tsaki do; hintsaki do what?; yantsaki do thus.

-tsana do; -tsatsna PL; sú'antsana do correctly, do it right.

tsángawpi good!, I'm thankful!; tsángawpi'i PS.

tsange' seven; tsange'sikiv pakwt seventy.

-tsave between; amuutsave between them.

tsay child; tsaatsayom PL; tsaatsakmuy PL OBJ; tsayhoya (little) child.

tsaava short.

tsiro bird; tsirot, tsirom PL; tsirohoya little bird; tsirohcòyam little birds; tsiromaqto hunt birds.

tsivot five; tsivotsikiv pakwt fifty.

tso'oniti jump; tsotso'lawu DUR; tsotso'tinumq jumping around SUB.

tsoki be perched.

-tsoki tree; -tsotski PL; sipaltsoki peach tree; söhövtsoki cotton-wood tree; mansántsoki apple tree.

tsomo hill; tsotsmo PL; Sitsom'ovi (place name); Kiqötsmovi (place name).

tsoongo pipe.

tsoòtsona kiss (V); tsoònanta DUR; tsoònantota DUR PL.

tsölö raindrop.

tsöngmoki get hungry; tsöngmokya PL.

tsúrukna stick in; tsúruknaya PL.

-tsva above; inutsva above me; atsva above it.

-tsve(q) on top of; inutsveq on top of me; atsveq on top of it.

u

u'ni'ta remember.

u'utspi door, cover.

um you; ung OBJ; umeq toward you.

uma you PL; umuy OBJ; umumeq toward you PL.

umu thunder (V); umumuta DUR; umukpi gun.

umukpi gun.

umuù- your PL.

ungwa blood.

uu

uù- your.

uìta close (V); u'utspi door, cover.

uuya plant (V); uyya PL; uuyilti PASS; uuyi cornfield.

uuyi cornfield; uuyi'ta grow; sipal'uyi peach orchard.

uuyi'ta grow; uuyi'yungwa PL; uuyi'yungwu used to grow PL.

v

-va begin, start, get, become.

-ve in, on, at; inuve in me; ev in it.

-vi place; soòsovik all over; tumpovi edge of the mesa; kiisonvi plaza; Sitsom'ovi (place name); Songoòpavi (place name); Musangnuvi (place name); Supawlavi (place name); Orayvi (place name); Paaqavi (place name); Kiqötsmovi (place name).

w

wa'ö lie (V); wá'ökiwta DUR; wá'ökiwyungwa DUR PL; wá'öku'u IMP.

waha bark (V); wahahata DUR.

wari run; yuùtu PL; wárikiwta DUR; yuùtukiwta DUR PL; wáriku'u IMP; warikt SUB; wárikiwkyang SUB; wárikto go run; wawaspi running place; wárikngwuqa, wawasngwuqa runner.

watqa run away PL.

wawasngwuqa runner.

wayma walk; wayma DUR; waynuma be around.

waynuma be around; yakta PL.

waakasi cow.

waaya run away; watqa PL; waayangwu HAB.

wehe spill; wéhekna cause to spill.

wéhekna cause to spill; wéheknaya PL; wéhekinta DUR.

wi'ta be fat; wi'va get fat; wi'ma getting fat.

wihu grease (N).

wikoro jug.

-wisa go to, go get, go along PL.

wíwakna rope (V); wíwaknaya PL; naawiwakna REFL.

wiiki take along; wikkyang take along.

wukonavna coat.

wunima dance (V); tiiva PL.

wunu stand; hoongya PL; wunu(wta) DUR; wunuvtu stand up; wunima dance (V).

wunuvtu stand up; wunuvtoti PL.

wuvaàta spank, hit.

wuupa tall; wupataqa tall man; wuupati get tall.

wuùti woman; momoyam PL.

wuuwanta think, wonder, worry; wuuwanta DUR; wuuwanva begin to wonder.

wuuyavo long time; wuuyavoti long time go by.

wuuyoq'a big; wukoki big house; wukonavna coat.

-wya little; manawya little girl.

Y

ya is it the case?.

yakta be around PL.

yama cross (V); yamakpi bridge.

yamakpi bridge.

yan thus; yanti do thus, do this.

yanti do thus, do this.

yangq from here; yangqö PS.

yaqa nose; yayqa PL.

yaw it is said; yaw'i PS.

yaàpiy from now on.

yaavaq far.

yaavo far; yaavaq far.

yev here; yev'e PS.

yeese sit PL; yeskyang SUB; yesngwu HAB PL.

yokva rain (V); yooyoki DUR.

yori look; yórikya PL; yórikiwta DUR; yórikiwyungwa DUR PL; aw yori look at, face.

yooha cause to break (pottery).

yǒŋgǒ cactus.

yu- mother; yuuyu VOC; yu'am their mother; yumat their mothers; yúyamuy their mother OBJ; ingu my mother.

yu'a'ata talking; yu'a'atota PL; Hopiyu'a'ata talking Hopi.

yuku finish, mend, fix, make; yuyku DUR; yukilti PASS; yukuto go get; lomayuku make well.

yukuto go get.

yungya enter, come in PL.

yungyapu plaque.

yuwsi clothing; yuwsi get dressed.

yuwsi get dressed; yuuyuwsiya DUR PL.

yuùtu run PL; yuùtukiwta DUR; yuùtuku'u IMP; yuyuttinumya are running around; yuùtukva start to run PL.

yuuyuyna bother, tease.

ENGLISH-HOPI LEXICON

This lexicon includes only forms used in this book, and only very limited information is given here. This list is mainly intended to enable you to find appropriate Hopi expressions in the Hopi-English Lexicon that precedes; fuller information about the Hopi equivalents of English words is provided there.

a

a little ways hiisav(o).
above -tsva, oomi.
above it atsva.
additional siìkya'ta.
after -ngk.
after it angk.
again naat(o), piw.
ago seelaq.
airplane masa'taqa.
all soòsoy.
all day teevev.
all over soòsovik.
all the way to aqwhaqami.
almost peev.
alone naav.
already taq.
also piw.
although naamahin.
always -ngwu, sutsev.
and nöq, niqw, nit OBJ, niikyang.

angry itsivu'iwta.

ant aanu.

apple mansáana.

apple tree mansántsoki.

around ang.

around there ayé'.

arrive pitu, öki PL.

arrow hoohu.

as usual piw naato.

ask tuuvingta.

ask for help ayata.

at -ve, -peq.

at it ev, apeq.

at one time suus.

aunt -kya.

b

baby tiposi.

back (ADV) ahoy.

bad ohi.

bake tuùpe.

ball tatsi.

bangs anga.

barely hihin.

bark (V) waha.

basket tutsaya.

be (-)ni(i), -ta.

be around waynuma, yakta PL.

be born tiitiwa.

be fat wi'ta.

be happy haàlayi.

be named maatsiwa.

be perched tsoki.

be thus panta.

be tired mangu'iwta.

bear (N) hoonaw.

bear (V) tiita.

Bear Clan Honngyam.

become -ti, -va.

bed puvuwpi.

bee momo.

begin -va.

behind -ngk.

behind it angk.

beneath -tpipaq.

beneath it atpipaq.

between -tsave.

between them amuutsave.

big wuuyoq'a.

bird tsiro.

bite kuuki.

black qǒmavi.

blanket taapalo.

blood ungwa.

blue sakwapu.

boil kwala.

bone ǒǒqa.

bore poro.

bother yuuyuyna.

bottom atkya.

bow (N) awta.

bowl kuypi.

boy tiyo.

breath hikwsi.

bridge yamakpi.

brown komo.

bury aama.

busy písoq'a.

but niikyang.

buy tu'i.

by -qlaq.

by it aqlaq.

by oneself naav, naala.

c

cactus yŏngŏ.

call (V) tungwa.

can't kus hin.

car síkisve.

cat moosa.

catch ngu'a.

cause -na, -toyna.

cause to boil kwálakna.

cause to break qŏhikna, yooha.

cause to fall, detach, crush leèpekna.

cause to flap púyakna.

cause to spill wéhekna.

cause to spin ríyakna.

ceremony tiihu.

chair atsvewa.

chase ngŏyva.

check (V) poòta.

chief mongwi.

child tsay, tsayhoya, -ti, tiposi, havu VOC, hava VOC.

choosy kyaanawakna.

chop saavuta.

cigarette piiva.

climb down haawi.

close (V) uùta.

clothing yuwsi.

cloud oomaw.

coat wukonavna.

coffee kaphe.

come across aw pitu.

come here! pew'i.

come in paki, yungya PL.

come visit kiikinumto.

control (V) ángwu'ta.

cook (V) noovata.

corn tuùpevu.

corn cob sööngö.

cornfield uuyi.

correctly su'an.

cottontail taavo.

cottonwood tree söhövtsoki.

cough öhö.

cover (N) u'utspi.

cow waakasi.

coyote iisaw.

crawl láho'ma.

cross (V) yama.

crush leèpe.

cry paklawu.

cut tuku.

d

dance (N) tiihu.

dance (V) wunima, tiiva PL.

daughter maana.

delicious ali.

detach leèpe.

die mooki.

dig hangwa.

do -tsaki, -ti, -tsana.

do correctly sú'anti, sú'antsana.

do it right sú'anti, sú'antsana.

do that panti.

do this yanti.

do thus yanti, yantsaki, panti.

do what? hintsaki.

doesn't matter qa hiinta.

dog poòko.

doll tihu.

donkey mooro.

door u'utspi.

dough paqwri.

dove (N) hövi.

dress (N) kwasa.

dried corn qaa'ö.

drill hole poro.

drink hiiko.

e

each other naa-.

eagle kwaahu.

early iits, se'el.

earring naàqa.

eat nöösa, tuumoyta DUR, noonova DUR PL, sowa.

edge of the mesa tumpovi.

egg nöhu.

eight nanalt.

eighty nanalsikiv pakwt.

encircle ngöya.

enter paki, yungya PL.

even hikis, aqwhaqami.

even though naamahin.

evidently kus.

exactly su'an.

expensive hiikya'ta.

eye poosi.

f

face (V) aw yori.

fall poosi, löhökya PL.

fall (down) leepe.

far yaavaq, yaavo.

father -na, taata VOC.

feather homasa.

feed novna.

feel envy kwangwa'tuswa.

field paasa.

fifty tsivotsikiv pakwt.

fight naayawva.

figure out aw maamatsi.

finally nawis'ew, satnöq.

find tuwa.

find out navota.

finish yuku.

five tsivot.

fix yuku.

flap puya.

flow muuna.

flower sihu.

flutter puvuyalti.

fly (N) toovi.

fly (V) puuyalti.

flying around puuyawnuma.

following -ngk.

following it angk.

food nöösiwqa.

for -ngem.

for a little while hiisav(o).

for a while haak.

for sure só'onqa, só'onqe.

for that reason niiqe.

forget suùtoki.

forty naalöv pakwt.

four naalöyöm.

fox iisaw.

friend kwaatsi.

frog paaqwa.

from -ngaq.

from here yangq.

from it angq.

from now on yaàpiy.

from the top oongaq.

from there pa', a'.

g

gather maawi.

get -ti, -va.

get angry itsivuti.

get dressed yuwsi.

get fat wi'va.

get happy haàlayti.

get hungry tsöngmoki.

get sick tuutuyti.

get tired maangu'i.

girl maana.

give maqa.

go (-)ni(i).

go along -ma, -wisa PL.

go around -numa.

go get yukuto, -to, -wisa PL, -mokto, -mokwisa PL.

go get water kuyto.

go home nima.

go hunting maqto.

go look at kuyva.

go there aqni.

go through wedding ceremony lööqö.

go to -to, -wisa PL, -mokto, -mokwisa PL.

go visit kiikinumto.

goat kapiri.

good kwangwa, lolma, antsa'a, lomahinta, tsángawpi.

good health lolma.

grandchild möövi.

grandfather -kwa.

grandmother -so.

gray maasi.

grease (N) wihu.

green sakwangpu.

greens nevni.

groceries nöösiwqa.

grow uuyi'ta.

gun umukpi.

h

habitually -ngwu.

hand -ma.

hand over tavi.

handsome súhimu.

hard (ADV) a'ne.

hat pitanaktsi.

have -'ta, -'yungwa PL.

have (something) himu'ta, himu'yungwa PL.

have a baby tiita.

have a hair cut aarilti.

have respect for kyavtsi'ta.

he pam.

head qötö.

hear navota.

help (V) pa'angwa.

her -'at.

herd sheep laalayi.

here yev.

hill tsomo.

his -'at.

hit wuvaàta.

hoe (V) pasta.

hogan homoki.

hold ngu'a.

hole qölö.

Hopi country Hopitutskwa.

Hopi language Hopilavayi.

Hopi way Hopivewa.

horn aala.

horse kawayo.

hot muki.

house kiihu.

how? hin.

howl tŏqti.

hundred pakotsikiv pakwt.

hurry up ii'itsi.

hurrying písoq'iwta.

hurt tuuhota.

husband -koongya.

i

I nu'.

impossible só'onkye.

in -ve, -peq, -ng.

in it ev, apeq, ang.

in return ahoy.

including aqwhaqami.

indeed taq.

in-law mŏ'wi, mŏ'ŏnang.

intestine siihu.

is it the case? ya.

it pam.

it is said yaw.

its -'at.

j

jackrabbit sowi.

jug wikoro.

jump tso'omti.

juniper leaves ngömaapi.

just pay, paysoq.

k

kick kuntuva.
kill niina, qöya PL OBJ.
kiss (V) tsoòtsona.
kiva kiva.
knee tamö.
knife poyo.
know navoti'ta, tuwi'ta.
know Hopi Hopituqayta.
knowledge tuwi.
knowledgeable tuuqayta.

l

ladder saaqa.
lake paahu.
lamb mangya.
land tutskwa.
late evening tavki.
later ason.
laugh naani.
lazy one na'öna.
learn tutuqayi.
leave pay'u.
leopard toho.
let know aa'awna.
let's go! taa'.
lick lemitsmi.
lie (V) wa'ö.
like naawakna.
lips pangiipu.
listen! haliksa'i.
listening tuuqayta.
little -wya, -hoya.

little girl manawya.

liver numa.

long ago hisat.

long time wuuyavo.

look yori, tayta.

look at aw yori, aw tayta.

look for heeve.

look upon kuyva.

love naawakna.

m

make yuku.

make a hole poro.

make happy haàlaytoyna.

make piki pikta.

make well lomayuku.

man taaqa.

many qa'an'ewakw.

marry lööqö.

meat sikwi.

medicine ngahu.

meet aw pitu.

mend yuku.

mind (V) navotngwu.

moon muuyaw.

more pavan.

mother yu-, -ngu, yuuyu VOC.

motionless sun.

mouse pöösa.

mouth mo'a.

must tus.

my i-.

n

name (N) tungni.

name (V) tungwa.

near -qlaq.

near it aqlaq.

nephew tiw'aya.

new puuhu.

niece tiw'aya.

nine pevt.

ninety peve'sikiv pakwt.

no qa'é.

nobody qa hak.

none qa himu.

north kwiniwi.

nose yaqa.

not qa, so'on, ngasta.

nothing qa himu.

nothing to it qa hiinta.

now pu', naat.

now! taa'.

obey navotngwu.

okay! ta'á, pantani.

older brother -paava.

older sister -qööqa, kaaka VOC.

on -ve, -ng, -kw.

on it ev, ang, akw.

on top of -tsve(q).

on top of it atsve(q).

once suus.

once upon a time haliksa'i.

one suukya(').

oneself naav.

onion siiwi.

open (V) höta.

open out puya.

or sen.

orange (ADJ) sikyangpu.

others peètum.

our itaà-.

over there ayé'.

owl mongwu.

P

paint (V) peena.

parrot kyaaro.

particular kyaanawakna.

peach sipala.

peach orchard sipal'uyi.

peach seed sipalvosi.

peach tree sipaltsoki.

perfect! pantani.

perhaps sen.

person sino.

piki bread piiki.

pine löqö.

pine nut tuva.

pipe tsoongo.

place (N) -pi, -vi.

place (V) tavi, oya PL OBJ.

plan (N) pasiwni.

plan (V) pasiwna.

plant (V) uuya.

plaque yungyapu.

play (V) hohonaqa.

plaza kiisonvi.

pond paahu.

poor thing! okiw.

pot siivu.

potato tumna.

pounding taàpanta.

pretty lolma, lomahinta.

probably kye.

pumpkin patnga.

purple petosi.

put tavi, oya PL OBJ.

put in tangata.

r

rain (V) yokva.

raindrop tsölö.

really pay, pas, is, nu'an, só'onqa, só'onqe.

recognize maamatsi.

red paalangpu.

red beans palamori.

reed songohu.

remainder peehu.

remember navoti'ta, u'ni'ta.

respect (N) kyavtsi.

rich kyaahaki.

right after panis.

right away ii'its.

road pöhu.

roast tuùpe.

rope (V) wíwakna.

run wari, yuùtu PL.

run away waaya, watqa PL.

runner wawasngwuqa.

s

sacred thing antsa.

salt öönga.

sand tuuwa.

say kita.

say thus pangqawu.

school tutuqayki.

see tuwa, kuyva.

seed poosi.

self tuwat, naa-, naat(o), naav.

sell huùya.

set down tavi.

seven tsange'.

seventy tsange'sikiv pakwt.

sew tuu'iha.

shawl taapalo.

she pam.

shirt navna.

shoe tootsi.

shoot mu'a.

short tsaava.

should as.

sing tawlawu.

sit qatu, yeese PL.

sit down qatuvtu.

sit there qaatsi.

six navay.

sixty navaysikiv pakwt.

skin (V) siskwa.

sleep puuwi.

slip (V) ruùpa.
small hiisayhoya.
smile sayti.
sneeze asi.
snow (V) nuvati.
so pas, oovi, ne'.
so true owihapi.
some PL peètum.
someone hak.
something himu, hiìtu PL, hiîta OBJ.
sometime hisat.
somewhere haqe', haqam.
son tiyo.
song taawi.
spank wuvaàta.
speak lavayti.
specifically pay a'.
spill wehe.
spin riya.
squirrel koona.
stand wunu, hoongya PL.
stand up wunuvtu.
star soohu.
start -va.
stick in tsúrukna.
still naat(o), sun.
stomach pono.
strongly a'ne.
study tutuqayi.
sweep maspa.
swim momoslawu.

t

tail suru.

take maawi.

take along wiiki, wikkyang.

talk lavayti.

talking yu'a'ata.

tall wuupa.

teach tutuqayna.

teach to fly hooya.

teacher tutuqaynaqa.

tease yuuyuyna.

tell aa'awna.

ten pakwt.

thank you hevé, askwali, kwakwhá.

thank you very much is askwali, is kwakwhá.

that pam, mi'.

that's why oovi.

the pam.

their -'am.

there pev, pa', papeq.

therefore oovi.

these ima.

they puma.

think wuuwanta.

thirty payiv pakwt.

this i'.

those puma, mima.

three paayom.

through -nawit.

throw tuuva, maspa PL OBJ.

thunder (V) umu.

thus yan, oovi, niiqe.

tie soma.

tired pasiwta.

to -mi.

to here peqw.

to it aw.

today pu'.

together naami.

tomorrow qaavo'.

tongue lengi.

tooth tama.

top patukya.

toward -meq.

toward it aq(w).

trap (N) huwi.

tree -tsoki.

true asá'.

try as.

turquoise (ADJ) sakwa.

twenty sunat.

two lööyöm.

u

unable kus hin.

uncle -taaha.

under -tpiq, -tpipaq.

under it atpiq, atpipaq.

understand tuwi'ta.

up oomi.

upwards oomeq.

v

very pas, is, nu'an, a'ne.

village kiihu.

village chief kikmongwi.

w

wagon kareeta.

wait haaki.

wake up taatayi.

walk wayma.

want naawakna, as.

wash hair aasi.

water kuuyi, paahu.

water container kuypi.

watermelon kawayvatnga.

we itam.

weave a basket pootalawu.

well (ADV) a'ne.

what? himu, hiitu PL, hiita OBJ

when ason, niikyang.

when? hisat.

where? haqam, haqami.

where from? haqaq.

whether sen.

which one? himungwa.

white qööts̈a.

white man pahaana.

who? hak.

why? hinoq.

wife -nööma.

wing masa, homasa.

with -mum, -kw.

with care paas.

with him amum.

with it akw.
woman wuùti, momoyam PL.
wonder wuuwanta.
wood kwuhu.
work (N) tumala.
work (V) tumalta.
worry wuuwanta.
write peena.

Y

yell tŏqti.
yellow taskyavi.
yes owí.
yesterday taavok.
yet naat(o).
yonder mi'.
you um.
you PL uma.
younger brother tuvko.
younger sister siwa.
your uù-.
your PL umuù-.
yucca moohu.

Readily comprehensible introduction to the Hopi language

- **30 grammar lessons**
  introduce basic sounds, cover fundamental points of grammar, and lead gradually to an understanding of complex sentence constructions

- **10 dialogs**
  illustrate typical Hopi speech in various situations

- **Hopi-English and English-Hopi lexicons**
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